

EC-9.5. Elements of religious philosophy

9.5.2. : p 153 to 303

Sample 29.- The universe soul(dust) tantric. (153/161)

If one consults the ordinary dictionaries, one finds e.g. the following: “Tantra is a neuter Sanskrit word, which means first of all ‘chain’ (concatenation) (e.g. of a fabric), but also, in a doctrinal context, ‘theory’, ‘system of learning’ (a concatenation of sentences)”.

In particular, tantra means certain sacred texts in India (and elsewhere) that deal with tantrism, in which the divine ‘active’ energy, the feminine, whose name is ‘Sjakti’ (Shakti), is the feminine counterpart of Shiva (Shiva), the masculine counterpart.

We saw that in both mantic and magic, and in animism the gender sometimes plays a very decisive role. Tantrism is one of the samples of gendered religion. Let us now look at it in more detail.

The Bible.

Apart from the very rare passages about David and Abishag (1 Kings 1:1/5; E.RF. 148) e.g. there is Genesis 1:27/28: “God created man in his own image. In the image of God he created him. Man and woman he created them”. Immediately afterwards: “God blessed them and said: ‘Be fruitful. Populate the earth and subdue it (...)’.

In archaic language, ‘image’ (representation, likeness) is invariably also coherence. Metaphor is metonymy! When man, as man and woman, represents God’s nature, it means that man participates in God’s nature, and precisely because of that above the not-organic nature, the plants, the animals.

Gen. 5:3 says: “(...) Adam begot a son in his likeness, in his image”. The son reflects (the nature) of the father and shares in that nature - in the same way but analogously, partly identically partly non-identically, man reflects and shares God’s nature. Or rather, they, man and woman, share in it.

Let us take these texts as a motto to penetrate more deeply into what follows.

A. Lefèvre, *La religion*, (religion) Paris, 1921., 248/262 (Les génies), touches on our theme. The term ‘genius’-says Lefèvre- shows the root ‘gen’ meaning ‘to conceive’ (to be, to become). The term betrays an ancient Roman belief in the energy of begetting, a belief that runs intimately with all the religious ideas of the Romans.

J. Schmidt, *Greek and Roman Mythology*, Helmond, 1968 (// Dictionnaire de la mythologie grecque et romaine, Paris, 1968), 151, says what follows: - Iuno (probably from the same root as Iupiter) is the great goddess next to the supreme god Jupiter. “As the protector of women, she accompanies them throughout their lives, from birth (or rather conception) to death. She fulfils the role of a kind of divine double, since every woman has her iuno and every man his genius”.

Let us listen again to Lefèvre: “As all men possess their genius, so all women possess their iuno. This double applies even to the deities.

Cf. E.RF. 117 (Baphomet is hermaphrodite); 129 (Baal/ Astarte).- One addresses supplications (E.RF. 54; 66; 86; 101; 102; 109; 114; 140; 147) to the genius of Jupiter, Janus,- to the iuno of Mars, Ceres. There is even an “iuno Iunonis” (= iuno of Juno).

Lefèvre concludes: “So that genius and iuno mean the life-giving force which is present in the deities and in the (living) beings and inseparable from them”.

Note:- One could render the terms genius and iuno in English by “male thigh-spirit” and “female thigh-spirit” controlling thriving.

Tantrism: Of course, much has been written about Tantrism. But sometimes so complicated that one forgets more than one understands.

Yet one article that is good: Aurore Gauer, *Le tantrisme (L'énergie féminine du corps)*, (Tantrism (The feminine energy of the body)), in: L'autre monde No 132 1993: janvier), 64/67.

A. Gauer is mainly talking about Hindu Tantrism, an archaic religion in India (but also e.g. in Tibet).- The biological body is interpreted as divine by - especially the Hindu Tantrikas (= followers of Tantrism). They see in it “cosmic consciousness” insofar as it takes biological form.

Note: - The term “cosmic consciousness” corresponds to “world or universe soul(dust)”. So one understands the term animistically. Then it becomes understandable.

The Creation Myth.- The axiom of creation is cast in the form of a story, a ‘myth’ - “In the beginning” (which means: from the beginning of the cosmos but also “as an origin that works forever”) there was paramasiva; i.e. “the universal consciousness” (the universe-soul(dust)). Paramasiva was in an unreceived, undifferentiated state.

Note:- Apparently ‘hermaphrodite’, ‘androgynous’, ‘hermaphroditic’. - But, in a further movement, paramasiva splits into two deities who act as complementary counterparts.

- Shiva, as spirit-and-awareness, is the male deity who, purely from himself, is passive, incapable of actually acting.

- Shakti, as the energy that generates and creates, is the female deity who, from within, is capable of actually successful action.

Both of them are the lingam (phallus) and the yoni (vulva). They - the signifiers - contain the two active substances par excellence, the sperm (shiva) and the blood (shakti). 63.

The Shakti religion.-Because she is considered the moving energy in all that lives, Shakti elicits a greater veneration than Shiva.

She is, in her macrocosmic form, i.e. as a great goddess, omnipresent (in all living things, - thus also in the spirits of inorganic nature) as a kind of mother of the universe.

1.- In India she shows herself (theophany) as a goddess with many appearances and names. Thus: Devî, Kalî, Durga, Parvati, etc.. - The writer compares this with the French honorific title of Our Lady “Notre-Dame”, in which ‘dame’ comes from the Latin ‘domina’, ruler.

2.- For the ‘bâul’, the minnesinger in Bengal, who is one type of tantrika, every woman is an ‘embodiment’ of Shakti because of the mystery of life she carries within her. As a result, there is a kind of ‘worship’ that worships the great goddess in her.

The kundalini structure.

E.RF. 125; 128.-In the human body, the (subtle or fluidic) sexual energy is the most tangible because the most nature-related expression of Shakti.- T

This energy is situated (according to the systems of yoga and Tantrism) at the base of the spinal column (the lower chakra or energy fan). In its static, resting form it is called ‘kundalini’. It is often depicted (note: because so seen by the mantically gifted) as a coiled snake. She is in a way Shakti-in-the-small (microcosmic shakti).

The dual activation of shakti.

Eroticism activates Shakti/ shakti (macro-microcosmic).

1.- The first and most frequent activation occurs when two people play love games to conceive a child.- Cf. E.RF. 63 (TôIedôt); 83 (Totemism as conceptionism).-

Love play with fertilization is the external sign of fluid co-fertilization. In Tantrism, Shiva/ Shakti co-fertilize.

The second, much less frequent activation is the awakening of the serpent of feminine energy.

The subtle or (high) subtle energy, after all, is situated (according to the yoga systems and tantrism at least) at the base of the spine, in the base center or chakra. Cfr. E.RF. 128 (The chakras).

1. In its static and latent, i.e. unawakened, unactivated form, the kundalini, i.e. the female energy insofar as strongly erotic-sexual, is experienced or even seen as a coiled snake by the mantically gifted. She is, but erotically-sexually, Shakti in miniature (microshakti) in each one of us.

2. So, the second activation is to make “the snake” ascend - along the spine - through the six higher situated chakras, - to just above the head (where it joins - according to the Tantrikas - “the pure consciousness”).

Explanation. -

The kundalini, if it wants to develop in a balanced way, has to pass through the axis (= sushumna) situated between the left path (IDÂ or lunar canal) and the right path (pingalâ or solar canal).

(A) In particular: in its ascension to “the mind” (meaning the fully activated kundalini) the serpentine fire (E.RF. 121) goes through the chakras or energy channels. But these can - note: can - slow down, inhibit, disperse the life energy. With every chakra, which is not in order, the kundalini is in danger of deviating, sometimes to the left, sometimes to the right.

Result: a multitude of energy imbalances (which manifest themselves in mental and physical disorders of all kinds). -

(B) Yes, the awakening of the kundalini releases titanic energies or soul substances. These, if not thoroughly mastered, can be a real danger to the overall balance of the tantrika.

A thorough training requires the guidance of a guru (wisdom teacher) or guru, who knows the axiomata, - who is versed in the mysteries of the gross body insofar as it is governed by the kundalini energies.

Note: - Here, of course, we come up against animism again: the energy of the universe, divisible into passive-male and active-female energies, is the basis of both the body and especially the soul.

When the universe-soul substance is 'titanic', it poses serious balance problems. As P. Grimal, *Dictionnaire de la mythologie grecque et romaine*, (Dictionary of Greek and Roman Mythology), Puf, 1988-9, 461, says, the Titans and Titanides are the sons and daughters of the primal couple Gaia (earth, mother earth) and Ouranos (heaven, father heaven).

We deliberately name Gaia first, because she is the active founding energy, basis of the active action of Ouranos. The Titans (and also the Titanides) are the primal layer in the Greek deity world. They are indeed 'wild-energy' figures.

The youngest was Kronos from whom the later layer of deities in the Greek pantheon arose, namely the Olympic or light deities, who are much more controlled, although still in, the ground very 'titanic' (which is evidenced by the obscene and violent deeds that the mythologists recount).

Well, the writer rightly uses the term 'titanic' for the kundalini energy for it is in all of us the soul substance or soul body (iuno, female thigh spirit) that can act 'wildly'.

In psychoanalytic language this appears as 'erös' (wild sex) and 'thanatos' (wild violence).

Tantrism as a religion.

Aurore Gauer quotes A. Van Lysebeth, *Tantra (Le culte de la féminité)*, (Tantra (The cult of femininity), Paris, Flammarion: "In India, 'the woman' has always been venerated in a profound way, and 'sexual union with the woman' as an eminently sacred praxis, - as a truly creative activity that should be practised religiously.

The tantric texts - called 'tantras' - are abundantly clear on this point: without eroticism and sexuality, the deity (note: - understood in a tantric sense, i.e. shakti/ shiva) is untraceable.

Seen in this way, the sexual act only remotely resembles what we Westerners (note: - especially since the breakthrough of "Make love no war" (1955+; 1962+) and even more so the porn industry) see in it.

Maituna (tantric rite). (157/161) One of the basic methods, recommended by the tantric gurus - to 'tame' the titanic kundalini is 1. sexuality 2. but cleansed (catharsis, reinging) by yogic techniques,- in maituna, the tantric rite.

“Why sexuality?” (according to Aurore Gauer). Because sexuality is perhaps the most direct method of becoming aware of “the shakti within us”.

But that implies that ‘sexuality’ is strictly ascetic, i.e. depraved (not ‘titanic’), and directed towards “the higher”.

Note:- This means that maituna is in fact what the Greek myths call ‘titanomachia’, titanic combat. Shakti is a ‘goddess’ (meaning: divine soul substance) who is in herself ‘titanic’, wild. Which means, among other things, that once released, she is unscrupulous. This is expressed, for example, in its porn form.

1. First maituna form. (156/157)

One may call this “marriage with shakti” - this is - in passing - one of the many forms of “hierogamy” or “sacred marriage”.

To this end one pays very close attention (concentration: E.RF. 72); 68 (Mania); 98; 100; 130; 140; 143; not least 74) to Shakti, the great goddess in the partneress or in the partner (for both have shakti in them, as both sexes, in Roman mythology, have both iuno and genius in them), - to Shakti who makes us live and situates us in life within the material cosmos.

Note: - We do say “material cosmos”, for the soul substance is only one of the forms of matter.

The mythological axiom.

Please reread E.RF. 154 (Creation myth).

Maituna, sexual unification, seen in that light, is the visible and tangible, grossly material representation of the sexual unification of Shakti-Shiva “in the beginning”, (i.e. a. from the beginning of all that lives in the cosmos, b. as an axiom that illuminates from that beginning).

Pay attention: although both, man and woman, thus draw in the dual, hermaphroditic world-soul substance, only the individual shakti in both of them catches the cosmic energy (imagined in Shakti/ Shiva) for processing, for generating the fire serpent.

As a result, the man concentrates - thinking sharply - on the energy of the woman who picks up the fire of his eroticism as well as that of her own eroticism, in her shakti.

The man has to remain one with shakti/shakti, charge himself with her magnetic energy until “the divine vibration” (note: instead of speaking of ‘energy’ one speaks of ‘vibration’) overwhelms him (= peak experience).

It is precisely for this purpose that a relaxed but unflinching sustained concentration on all that is physically experienced, on the exchanges, is necessary.- Thus (according to A. Gauer) Raghu Rai/ Louis Frédéric, **Khajuraho (Sanctuaire de l' amour en Inde,** (Khajuraho (Sanctuary of Love in India), Paris, Bordas.

In other words: in the maituna, the woman (shakti/ Shakti) is dominant. The man surrenders himself to the eroticism of the woman, - compliant but concentrated, opening himself completely - eroticism of the woman which by nature reaches much further (note: - to the outer limits of the cosmos, as far as it contains soul substance). By becoming one with the woman, he becomes one not only with the female organ (yoni) but at the same time with her entire body and at the same time with the entire hermaphroditic universe.

Note:- The visual arts - sculpture, painting etc. - depict this for example as follows: Shiva (represented by the man) lies down on his back against the earth; Kali (represented by the woman), with the phallus (lingam) in her yoni, sits - triumphantly - down on him.

2. - Second maituna form. The control of the ejaculation energy. (154/161)

If the man is to give Shakti free rein up to and including the final performance, he must control the flood of his own energies. Again, concentration on the fluid energies is decisive.

The abstinence (asceticism) consists, in the main, in elevating the semen-bound energies to a higher plane (sublimation) so that the body, too, shares in the higher joy.

Axiomatics.

Here the tantrikas follow the axiomata of the yoga systems. They attribute the mastering of 'prânâyama' (the breath of life; E.RF. 122 (Rohde); 128 (Ethereal Double)).

Applied to sexual intercourse:

The control comes to release or even withdraw the semen at will.

Every ejaculation, which is actually a fleeting sexual indulgence, drives the biological body and at the same time the spirit of the man down the path of degradation.

This while the inner rising of the elixir of life (poetic name for "sexual energies") - a kind of levitation (becoming elevated) - awakens the dormant kundalini.

Which is precisely the unification of “the highest consciousness” (male aspect) and the highest energy (female aspect). This creates an inexhaustible joy - according to A. Gauer - as a peak experience, which surpasses the all too brief enjoyment of the ordinary ejaculation.

Note: In non-tantric cultures, especially the enlightened rationalist ones, this is not believed. However, one has to be very careful: in other fields, the yogis, among others, have surprised the West by exceptional achievements in concentration (in their own way).

The ‘alchemy’ of two (soul) bodies.

This applies to the ‘mystical’ marriage (form 1) as well as to semen control. The term ‘alchemy’ is used here figuratively for ‘fusion’, interpenetration.

Here we repeat the names of the chakras. The first is the muldhara (root chakra). The next six are called svadhista (navel), manipura (spleen), anahata (heart), vishuddha (throat), ajna (forehead), sahasrara (crown). Cfr. E.RF. 128.



The tantric experience comes down to the interpenetration of the chakras. The first chakra (at the bottom) is neither male nor female in the male and female (undiscovered form).

The six higher-ranking ones are consecutively male and female in the male, female and male in the female.

“In the course of sexual intercourse, the first chakra (muladhara) of the man performs the act of mating with that of the woman - once activated and vitalized (E.RF. 149 (Revitalization religions) Their task is to

awaken the higher situated chakras through a twofold cross-fertilization”. (Mitsou Naslednikov, *Le chemin de l'ecstasy (Tantra: vers une nouvelle sexualité)*, (The path to ecstasy (Tantra: towards a new sexuality), Paris, Albin Michel).

Peak experience.

Once the ecstasy has reached its peak, i.e. when the two kundalinis are intertwined through the two highest chakras (forehead and crown), there is no longer a disjointed existence but an integrated existence.

Of that invisible 'marriage', sexual intercourse is the externally perceptible sign: what was 'in the beginning', the primordial androgyny or hermaphroditism of Shakti and Shiva, is made visibly present.

The two-soul structure.

This is the animistic aspect in the stricter sense - Aurore Gauer briefly mentions the experience within oneself of the hermaphroditic structure. Outside of all sexual intercourse, the tantrika 'sees' or 'feels' that he/she is actually, occultly, hermaphroditic.

Note:- Writer is very short. Too short.- We supplement. Who can 'see' (E.RF. 37 (Wichelen)) or can 'feel' (being sensitive, - cf. Reichenbach (Der sensitive Mensch), (The sensitive human), sees, feels what follows.

1.- In case of a strong charge

(e.g. when a magnetist works strongly during a healing process) on the one hand (the left side) the female iuno, as the ancient Romans called her, is exposed like a black Madonna, - black as the dark earth. She looks with her head briefly outside the neck and head of the affected person.

By the way, there are numerous "black madonnas" in the Catholic world, e.g. in Roc-Amadour (S.-W. France) and in Czestochowa (Poland). Well, the female shakti (iuno) looks just like that. This indicates that the Christians who founded such shrines must have 'seen' Our Lady in that appearance somewhere.

2.- When strongly charged with fluids

- On the other hand (the right side), the male genius, as ancient Rome called him, is exposed, less inclined to show himself.

When the energy charge is very high, one sees him emerge and take the form of a kind of large bird that 'floats' above the person concerned.

If you look at ancient Egyptian pictures, you will see something like an eagle hovering above, say, a mummified person. Well, the genius or shiva has that view. This indicates that in ancient Egypt people may have seen the genius in this way. Of course, with the man "the bird" dominates and with the woman "the black madonna".

At a certain moment, when e.g. the healing process reaches its peak towards the end of the magnetic treatment, both are seen 'copulating'. From this we conclude that Tantrism may have originated fundamentally after seers or sensitives have seen/felt this unification.

Sample 30.- What a spirit drink actually covers. (162/164)

Someone, a fellow countryman, was passing through the Greek island of Lesbos in the course of October 1994. One evening, in the capital Mytilene, he met two young Greek “witches”. Very curious, although he knew nothing about “witchcraft” (and did not want to know), he invited himself to join them the following evening.

As soon as he returned home, he quickly took a number of notes so that he could give the author of this text the most accurate but brief account possible. Let us first give some explanatory remarks, then his story.

Note: The term ‘spirituous beverage’ is explained briefly. - One of the many meanings that the classical dictionary gives to the word ‘spirit’ is: “As a substance name - in the common language almost obsolete - volatile substance, ‘spiritus’. Thus, for example, “spirit of brandy”; similarly, “the spirit has escaped from the bottle”. - ‘Spirits’: “rich in spirit, alcoholic”. Thus: “a spirit-rich drink is a liquid that contains a lot of alcohol”.

Note:- In French ‘spiritueux’ (term which seems to have been in use before 1478).

Note:- It is clear that the terms ‘spirit’ (in the sense of a substance name) and ‘spiritueux’ are archaic terms that cover a mantic-magical meaning, which still remains more or less palpable - as testimony - in today’s,- modernized language use. Pneuma’ is ‘breath’ (in ancient Greek); ancient Latin translated by ‘spiritus’, which, also in its first meaning, means ‘breath’. In other words: a term indicating life force. Spirit (realm)’ therefore means - religiously-occult - soul, soul substance. In other words: an animistic term.

And now the story.

The two women, one a true witch, apparently, the other her apprentice witch. When I was let in, I was ordered - I was ordered as if I had to obey - to sit down on one of the three chairs provided so that I could understand her rather broken French-English (a mixture) as well as possible. Which, in the end, I succeeded in doing. The two of them then settled themselves snugly in her places, - clearly ready and clearly provided for. Ritual places, if you will.

On the table between the three of us were still unopened bottles, one golden, “liqueur de bananes”, the other rose red, “liqueur de roses”. The bottles apparently belonged to a species destined for export, judging by the non-Greek titles.

But there was more: there was also a crystal-clear bottle on which, in Greek letters, was written 'Ouzo', a typical lesbian drink, perhaps still made very traditionally. In any case: made in Mytilene itself. 42° .

Apparently - I fell from one surprise into another, as I am a kind of non-believer - my hostesses - young, 22 and 23 - were very orthodox - religious. But - they said - although the Church is very averse to all things divination and magic, we have a local tradition, "of the people", and a series of books, rather western, French, English on "la voyance" and on what the English call "spell". And - they said - perhaps our deep nature! We are "the new witches".

Note:- Those who know nothing about this can consult the following:

- M. Eliade, *Occultisme, sorcellerie et modes culturelles*, Paris, Gallimard, 1978 (// Occultism, Witchcraft, and Cultural Fashions, The University of Chicago, 1976 (in which, in passing, we strongly recommend 125/166 (esprit, lumière et semence), (Spirit, light and seed), because, o.c., 134/142, tantrism is expressed).

- Gisela Graichen, *De nieuwe heksen (Gesprekken met heksen)*, (The New Witches (Conversations with Witches)), Baarn, De Kern, 1987 (// Die neuen Hexen (Gespräche mit Hexen) Hamburg, 1986).

- **Interview:** Hexe Petra S. *und von Herzen alles Bose*, (Witch Petra S. and from the heart all evil), in: *Cosmopolitan* 1985: Oct., 30 / 35.

By the way: a lot is published, serious and not-serious! Quite a lot by the ignorant!

The witch takes two small shot glasses and puts them on the table. She pours a quarter of a shot glass of banana liqueur and a quarter of a shot of rose liqueur for herself. Invites the pupil to 'look' (mantically, apparently) at what she is doing. She sips and says 'Father', sips again and says 'Son', sips a third time and says 'Spirit'. Both, apparently to give a good 'orthodox' impression (note: - this is the opinion of the narrator), say thereupon: "Trinity/Father".

Then comes - what they call a climax - a second toast: the Ouzo bottle is opened. Again a third of it in each of the glasses. But now both women are drinking, deeply subdued (I suspect they are hiding things from me hermetically - as an 'outsider').

The 'ritual'. - Father' (both tap the glass and sip). Son' (both tap the glass and sip). Spirit' (both tap the glass and sip). - Again: 'Trinity/Father'.

"What happened?" asks the witch. The student: "I saw very clearly a little snake, about twenty centimeters long, standing upright in the bottle of Ouzo. As we drank at the same time, sipping, from the black earth, initially black snakes, equally long, entered our kundalini through the tube of the bottle.

In a trembling way they climbed up from the tailbone chakra to the crown chakra. As soon as they penetrated the lower chakra, that chakra became spherical, about five to six centimeters in diameter. One after the other - at the same time - each of our chakras became spherical. Up to the highest, just above our heads. First they were black. Then intense red. Then glowing white - "Immediately I became very sexy".

That's a report, unfortunately from someone who doesn't know anything about it and, what's more, looks down on it with contempt.

Note:- The report does not mention that both were 'lesbians'. One who knows tantric magic knows that when such a thing happens - the formation of 'spheres' (the 'spheres' the narrator was talking about), at the same time both the drinkers work out a "tantric marriage" (E.RF. 158) in both their female souls.

The aspect of 'shiva' (the genius or male thigh spirit) in both women remains, of course. But it is, as it were, overwhelmed by the aspect of 'shakti' (the iuno or female thigh spirit) in both.

Result: a kundalini and a chakra system that become extremely 'tantric' (with emphasis on 'titanic' (E.RF. 158)), for hours. Without the sexual intercourse as in the male-female intercourse of the tantrikas. But also without the woman-animal copula of traditional Western European witches (E.RF. 64).

If such women are really serious about a. counselling, b. exorcism and c. especially healing, then they are occultly very capable.

But, if they are evil, then they are also extremely 'titanic', unpredictable, yes to a certain extent unscrupulous. This is rather the case when the porno model sets the pace (especially when the porno star allows herself to be mated to an animal). This sounds 'raw', but our uprooted culture requires such speech.

Sample 31. Energy points and lines in and around the soul body. (165/170)

With the oldest Greek thinkers (E.RF. 119), the animism we are exploring appears to put forward an omnipresent primal substance,- soul(dust).

The strongest form of that primal substance we call with Herakleitos of Ephesos (E.RF. 121 (The ever living fire) ‘fire energy’. We have seen it at work in perhaps its most dual manifestations E.RF. 129 (Fire Genius) and E.RF. 153 (Tantrism) and E.RF. 162 (Spiritual drink, lesbianism).

Within the human body, we saw that the kundalini (human fire energy (E.RF. 125; 128; 155)) is the pivot which feeds the seven (main) chakras or energy vortexes (E.RF. 128; 156; 160) from bottom to top.

Now we will dwell briefly (too briefly actually) on what especially archaic China exposed, namely the energy points and lines.

Acupuncture or needlework of energy.

What we are giving now is not an explanation of acupuncture. What we will give you now is not an explanation of acupuncture, but of one of its great axioms, namely the system of energy points and lines.

Acupuncture is an archaic therapeutic method that originated in China: on the basis of well-defined axiomata, it works, by means of pointed means (initially sharp stones, later metal needles) planted in the epidermis, on points and lines that, when disturbed, are thereby restored within the overall system of the human soul body. Trokiner, Les aiguilles de beauté. (Lifting par acupuncture), (Beauty needles. (Acupuncture lifting), Ed. Thanks to Soulié de Morant, acupuncture came to the West in 1929.

The axiomatics.

The field of acupuncture is stated by Dr. Kho Hing Gwan, *Acupuncture*, Nijmegen, Gottmer, 1975, as follows.

The basic concepts are energy (structured in yin and yang), meridians (energy lines or ribbons with points). Sometimes the so-called five elements (fire - wood - earth - water - metal) are mentioned (o.c., 28 / 31).

These prepositions, which delineate the domain, are practically applied in the diagnostic method (o.c., 31/34) to energy imbalances exposed in points and lines.

The author outlines the method as follows.

The acupuncturist

1. looks at the patient(s) in his/her appearance: face, postures etc.),
2. listens attentively (E.RF. 68; 74; 98; 100; 130; 140; 143; 158: mania (concentration)) to the complaints of the patient(s) and the way in which he/she expresses them,
3. asks questions where he/she thinks it is necessary
4. touches pulse, alarm points (which appear painful either on their own or on gentle touching), abdomen, apparently directed towards the energy system,
5. asks for date of birth.

Note:- Regarding a brief state of current affairs: Dr. J. Vibes, *L'acupuncture aujourd'hui*, in: *Thérapeutiques naturelles (Médecine auxiliaire)*, (Acupuncture today, in: Natural Therapies (Auxiliary Medicine), No. 91 (1991: March), 6/12, which shows that, like all traditional systems, acupuncture also evolves, as it has apparently done since its inception.

The concept of 'Ki' (Tch'i. Tsjì).

Dr. Chen You-Wa, La consultation, in: *Les cahiers pratiques de médecine (Numéro spécial: Acupuncture)* (The consultation, in: The practical medical notebooks (Special issue: Acupuncture) 1994: août - sept., 6/9, says what follows.

Concepts such as matter and energy are indispensable basic concepts", because traditional Chinese medicine uses the term "QI" (= KI) to refer to the life force. QI animates life, sustains it and defends each individual against both external (climate-related, nutrition-related, - yes, cosmic and internal (psychological, hereditary) attacks.

Dr Chen You-Wa says that energy is bipolar. The systechie (opposites pair) "yin/yang" governs the whole universe.

Note: - Apparently the fluid or primordial universe is meant, - animistic.- Among other things, health is governed by this duality: if the balance between yin and yang is disturbed, then man has 'complaints'.

Note:- Dr. Chao-Lai Meng/ Dr. W. Exel, *De Chinese geneesmethoden*, (The Chinese medicine methods), Naarden, Strengtholt, 1986, 21/22, says that originally 'yin' indicated the shady side (e.g. in a valley), while 'yang' indicated the sunlit side.

Dr. F. Mann, *Genezing door acupunctuur*, (Healing by Acupuncture), Amsterdam, De Driehoek, s.d., 82/87 (The Principle of Opposites), says in this regard: "In order to make life (...) possible, the world had to be split in two (...), into yin and yang (...). These two 'principles' form the deepest foundation of the Chinese way of life (...)"

Note: The problem is that yin/yang denotes all possible opposites: sun (male) / moon (female) for example.

But also e.g. : Day/ night; clear day/ cloudy day; spring/ summer/ autumn/ winter; east/south/west/north; up/down; outside/inside; hot/cold; fire/water; light/ darkness (as phenomena of nature); - further body parts as body-surface/body-inner; spine/ chest; back/belly; clear or clean/blurred or ugly; even energy (qi)/blood; as well as signs of disease such as acute/ chronic; virulent/ passive; vigorous/ weak; flourishing/ decaying; patient is warm, feels warm, has fever/ patient is cold, feels cold, has hypothermia; dry damp; rising/ diminishing; hurried/ tallow.

Even the twelve basic organs are either yin or yang: gall bladder/liver; small intestines/ heart; stomach/ spleen (= pancreas); large intestines/ lung; bladder/ kidney; triple warmer/ pericardium.

Note:- These couples recall the systems of the Palaeo-pythagoreans who also used such a broad notion of “couple”.

Note:- The Chinese emphasize that the couples are correlative, i.e. that one element does not exist without the other.

Applied: gall bladder (yin) and liver (yang) are so interrelated that acupuncture treatment of the gall bladder “has a certain influence” (it depends on the situation) on the liver.

This shows that the couples are actually relations of two elements, so that when it comes to treatments, not the separate element but the relation is treated. Cfr. Mann, o.c., 87.

Points /lines.

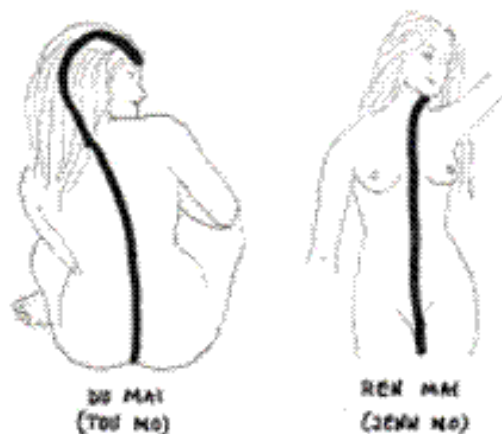
Dr. Mann, o.c., 18/27 (*The Acupuncture Points*), says that “about a thousand points” can be treated. In order to make them somewhat clearer, lines are introduced (o.c., 28/32 (*The Meridians*)). Thus, Chinese acupuncture has twelve main groups and some additional groups of points connected by a line or ribbon. The name is ‘jing’, actually ‘orbit’.

The extra-meridians.

Mann, o.c., 30 (drawing o.c., 45/46): “There are, however, two extra-meridians which are not paired (note:- situated on the left and right of the body), because they run exactly in the middle of the body, namely the conception guide ren mo (jenn mo) and the control guide ou mo (tou mo)”.

Note:- In view of the animistic importance of this, we will dwell on it briefly, with an astrobiologist among others.

Herewith we give schemata, taken from J. Bossy /L. Rocchia /Nguyen Tai Thu, *Analgésie acupuncturale*, Paris, 1982, pp. 123 and 125. The astrobiological opinion of J.-E. Emerit, *L'acupuncture traditionnelle*, Paris, Trédaniel, 1986.



The author, of course, starts from the traditional axioms, summed up above. But he pays particular attention to one aspect, namely, the time limitation.

The circulation of energy through points and ribbons (meridians) is also governed by a time-specific rhythm.

Just as high tide - rising - and low tide - falling - impose a time-bound rhythm on the earth's waters (model), so too is the circulation of energy in our bodies governed by a rhythm.

The Chinese, thanks to intuitive feeling and/or centuries of experience (empiricism), have tried to uncover that rhythm. And this for every meridian. They established that the complete cycle lasted twenty-four hours, with each of the twelve meridians dominating for two hours. (O.c., 27/44 (La circulation d' énergie)).

Note:- This part of the axiomata is also confirmed by the others (Mann; Dr. G.E.R. de Smet, *Physiology of Acupuncture*, Deventer, Ankh-Hermes, 1978-2, 77/79 (The diurnal (daily) rhythm) (about three o'clock in the morning it starts); 79, 81(The seasonal rhythm); etc.).

Tou-mo and jenn-mo

“Not fourteen - says Emerit, o.c., 28 - because the tou-mo and the jenn-mo make up in themselves a central and independent energy - circulation”.

What does that reveal? Steller likes complicated and sophisticated terms: “That betrays the enduring primacy of the astral intermediate lines (parangons) of the two impure meridians, - the primacy of the androgynous light that is single (in its duality of yin-and-yang) as the generating core”.

In other words: what in India, in yogic circles, is the primal couple “shakti/ shiva” (as an expression of Shakti/ Shiva) - cf. E.RF. 154 (158) (The Creation Myth) - is, according to Emerit, in China the couple tou-mo/ jenn-mo.- He explains.

O.c., 10.-Tou-mo and Jenn-mo are meridians without organs of which one is said to be (the mother) of Yin and the other the father of Yang.- O.c., 11: Tou-mo represents solar energy (refers to the image “the lion”) and Jennmo represents lunar energy (refers to the constellation “the lobster”).

He had just said, o.c., 10: The moon is the female counterpart of the (male) sun.

Astrology and Acupuncture.

Just as the earth does not possess a zodiac sign of its own, so do the two meridians, Tou -mo and Jenn-mo - at least in adult human beings: they do not possess any organs of their own.

As axiom Emerit mentions: the astrobiology. This is the connection between life (in and outside man) and the heavenly bodies as an object of study - he also calls it ‘zodiology’ (after the French word zodiac).

Emerit admits that he innovates: he lets the Chinese arrangement of the meridians be the axiom of the Western astrological tradition. Cfr. o.c., 13; 131; 134.

Note: - We all know that, among purely rational astronomers, astrology (originally it was ‘astrotheology’) is rejected as ‘irrational’.

Purely astronomically they are thoroughly right. But animistically, i.e. with an open view on the world- or universe-soul(dust), they are just as thoroughly wrong. And that is what we are talking about here. Not about ordinary astronomy!

We saw that all animists are convinced that the soul of man (and life on earth e.g. also) bathes in the sea of soul(dust), called ‘world-soul’.

When Emerit, by way of extremely complicated reasoning, situates the structure of points and meridians, via the two exceptional meridians, in the universe and its primeval material resources, he betrays an animistic axiom. Which he explains in his own unique way, of course.

It is therefore not surprising that, in the midst of the universe soul substance, he also thinks to discover the androgyny (male-female structure). So much for a confrontation “acupuncture-astrology”.

Acupuncture and yoga.

E.RF. 159 We saw that the tantrikas adopted yoga. Yoga served there as a basis of energy control (in awakening (ascending) the fire energy, kundalini).

Now we compare acupuncture and yoga with Dr. G.E.R.- de Smet, Physiology of Acupuncture, Deventer, 1978-2.

Note:- The above-mentioned work explains the term 'chi' (qi, ki, tchi).- The Chinese alphabet has a sign for this: under the sign 'steam' is the sign 'rice'. The Chinese alphabet has a sign for this: under the sign of 'steam' is the sign of 'rice', which means that 'ki' has the properties of both components: 'steam' is heavenly energy; 'rice' is purely material force. Together they make up a single force. They are both the same in a different form.- Thus there is "the ki of the blood", "the ki of the muscles" and so on.

Comparison.

O.c., 104/112 (Neurophysiology and hatha yoga) - Yoga wants - according to the proposer - to control energy ('prana'). This is in circulation along the 'nadi' (channels), on which the chakras appear. The 'nadi' are situated in the spinal column and to the left and right of it.

The spinal canal is called "sushumna"; the one on the left is called "Ida"; the one on the right "pingala". The seven chakras graft onto the sushumna channel.

According to De Smet, the course of the sushumna channel corresponds to the principal meridian of the yang type, namely tou-mo.

Note:- A problem arises here: the kundalini is male-female! Whereas, according to De Smet, Tou-mo is yang and therefore rather male.

Yoga as the generation of kundalini (fire energy) means the activation of the total soul.

Acupuncture, however, means the energy system of points and ribbons as the basis of physical health. On the contrary. Acupuncture does not exclude the totality of the human being. On the contrary.- Thus de Smet, o.c., 108.

Notes:- Finally, this. Guide des techniques du toucher, (A guide to touch techniques,, Chêne-Bourg (Geneva), Recto Verseau Genève, 1989, gives a very brief description of all that massage is. The booklet, which is well made, lists just twenty-one types of massage.

Among those massage techniques, the following inspire acupuncture: foot reflexology, shiatsu, shiatsu-vertebrotherapy (J.F.Thie) and probably other methods.

Sample 32.- *Man as microcosm (“nei kung”).* (171/175)

Bibl. st.: Mantak Chia/ Maneewan Chia, *Nei kung de la moelle des os*, (Nei kung of the bone marrow), Paris, 1991.

Mantak Chia, author of several works on Taoist methods, born in 1944, founded the Tao Healing Centre in New York in 1979. Since then his method has spread to many countries. He studied both the ancient Chinese Taoism (e.g. in Hong Kong and Singapore) and Western medicine. So that his works, spread in the West, are a mixture of both subjects.

Chi kung” in China is a method in which one works by breathing (“breathwork”) to act on the body through “chi” or life force.

Nei kung” is close to chi kung, but in principle this method works without breathing in: concentration of the mind (meditation), visualisation (images in the imagination), development of the feeling (“sensitivity”) of the physical and psychological processes are directed at the bone system as a shell of bone marrow which plays a very important role in the economy of the whole body (among others as a source of blood).

So nei kung is a Taoist method that tries to regenerate the bone marrow through chi, life energy.

A parallel testimony.

O.c., 17s. - Michael Winn, in the preface, outlines as follows.

“Seven years ago I took up nei-kung exercises. -Then I did not notice my bones: my bones seemed hard, stiff, dense (condensed),-the opposite of what I was trying to achieve in myself.

Through meditation and the movements of tai chi chuan, I tried to cultivate my bones. I did not know that my bones were ‘alive’ and constantly growing, that my life depended on the properties of the blood they produce. I didn’t know that I could influence my health to a great extent through my bones.

I was amazed and surprised that even to the simplest of exercises - e.g. “breathing the bones” - my bones responded with the wonderful feeling of being “reborn”. In the course of tai chi chuan, my flesh and my organs seemed to weaken and I could feel my bones slightly “dancing in the air”. (...) After a still moderate “flogging of the bones” I feel as it were a profound massage that continues to reverberate the whole day (...).

Meanwhile, my bones and I have become the best of friends since I learned to “play with them” and to focus my meditation on them. Nei kung gave me the means to connect the most condensed part of my body with the subtlest emanations of my mind. (...)”. - That is a text to characterize the whole atmosphere.

Just an areligious method?

The book exudes a kind of “death of God” - it literally says: “According to Taoism, man’s destiny is in the power of man alone and not of God, for we choose our actions in life”. Consequently, deities, mediators, rites - all that is ‘religion’ - are excluded. They are attributed, among other things, to human ignorance and passivity.

So what is Taoism about destiny?

It is a ‘philosophy’ of life that:

- a. practices meditation and
- b. methods inherent in natural science (‘physique’) (‘physical’) to cultivate chi, i.e. life energy which escapes the visible and tangible world.

Note: - Animism in all traditional religions present in various forms also cultivates the subtle, rarefied and fine material life energy! So Taoism, notwithstanding its assertions, still employs highly religious methods.

The paradoxical case.

That stellers practice a paradox, an inner contradiction, is evident from o.c., 20s. - Nei kung, aimed at the marrow in the bones, generates enormous doses of chi.

There is therefore a danger for over-advanced candidates without inner self-reliance when they strengthen chi through meditation. The body can become overheated by an excess of energy - literally!

Therefore, in Taoism, it is necessary to focus the meditation on the microcosmic orbit -

Note: - see drawing - to be practiced before generating additional energy through chi kung (...).

I know of an advanced student who zealously practiced the exercises of weight lifting through chi - thanks to nei kung of the bones - in order to acquire more “sexual life force” which, thanks to “vibrations” (note: - energy generated by thought power), he drove into his bones, using a flogging device.

With his penis erect, he lifted very heavy objects, - well above the 4.5 kg. recommended in this work. (...). However, he made the mistake of not meditating on how to process the chi so generated....

In the long run he suffered from a kind of paranoia. As a result, after a medium had revealed to him that several low-level spirits were clinging to him like parasites (E.RF. 302: Intrusion) and sucking away his excess sexual energy, he gave up everything (...). It is a bizarre story (...) which serves as a warning to all those who cannot keep their wits about them when it comes to new techniques”.

Note: - This event, which the author considers improbable because he eliminates religion a priori, reveals the paradox: while claiming that no religion is involved, he tells us that, in the event of incorrect praxis, “spirits of low rank” enter in. A phenomenon that all religion worthy of the name knows very well. So why not humbly admit that Tao and particularly nei kung do have something to do with religion? Or is he talking Western sceptics and atheists into his mouth? It wouldn't be the first time that easterners did this here.

Nei kung and 'immortality'

Nei kung teaches to mobilise, to activate the 'power' or 'dunamis' (tsji = chi = tchi = ki) which, without our knowledge, is stored in the bone system. In ancient China, the Taoists who looked after the inner life (ascetic-mystic side of daily life) considered a thorough awareness of the role of the bone system as an essential stage on the path to 'immortality', i.e:

- a. on earth a healthier and longer life, and
- b. after death a more 'blissful' life as an immortal.

Pre- and post-natal energies.

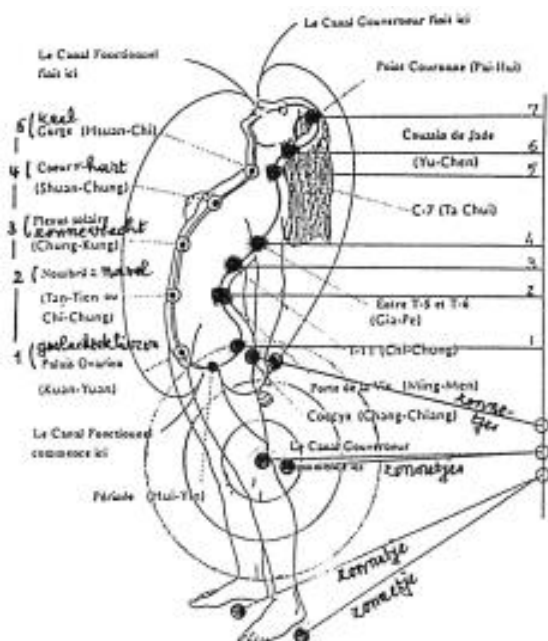
If the post-natal chi, i.e. all the energy that arises from:

- a. thoughts and feelings and

b. from the nourishment which is ours after birth, goes through the microcosmic circulation (see drawing) in a normal way, then that chi releases the prenatal chi or life force, stored in the brain and the marrow of the bones. It is this prenatal (= primordial, pre-heavenly) chi that is the subtle basis of

- a. of the fine-material soul body (= luminous body, immortal body) and
- b. of the spiritualised consciousness of the mature human being. O.c., 21.

Nei kung as revival religion...



The authors summarise the objective as follows .

a.1. to absorb energies from outside the body.

a.2. to activate sexual energy, (= ching chi) preferably in a high concentration, and to move it through the body.

b.1.a. manipulate the bones so that they absorb the energies required to regenerate the marrow.

b.1.b. manipulate the bones so as to remove “the fat” that impedes blood formation.

b.2. ‘Cleanse’ the nervous and lymphatic systems (E.RF. 171 ff.).

Note: - One sees that authors continuously mix ancient Taoist concepts with elements from the Western medical-biological sciences. This, of course, does not always benefit the accuracy and clarity. Apparently, they also want to find ‘acceptance’ in our Western mentality in this field.

By the way, it goes without saying that elementary concepts of acupuncture and pressure cure invariably play a leading role.

The microcosmic orbit.

The basis are “the six suns”: two under the two soles of the feet, two within the folds of the knees, two flowing together in the region of the tailbone. Cosmic energies flow in from there.

Gender is, pre-eminently, though not exclusively, the meeting point of these energies. Along the back upwards flows a line of energy with seven centers (1 + 3 + 3).

In front there is a line with five points or centers (ovaries/testicles, navel, solar plexus, heart, throat).

Both energy streams come together above the mouth and under the chin, where they burst like an energy rainbow over and through the whole body.

In order to ‘dynamize’ (supply energy to) it both fluidly (fine material) and biologically (in particular the marrow of the bones and its functions, but also and especially the lymphatic system).

Note: - *The macrocosmic regions.*

These are indicated on the drawing (p. 174) by means of concentric circles.- Current cosmology (celestial science) knows two regions which can each in turn be subdivided into two more. Together: four regions.

1. The earth (the ‘chthonic’ or ‘telluric’ sphere (which is occultly strongest just below (‘hupothonic’) and just above (‘epichthonic’) the ground level).

2. The atmosphere, the sidereal sky (known to astrologers) and the extrasideral sky, - all above our heads as “the heavens”.

The energies and processes, the beings and the actions, situated within these four regions, differ very thoroughly to quite thoroughly.

Nekronomikon (Book of Dead Names), authored by Abdul al-Hazred (a Yemenite from the VIIIth century AD), mainly evokes creatures from the extrasideral world. They are particularly animalistic and unscrupulous.

Santeria, a religion of the Karaïbes (especially among the Spanish populations), also primarily evokes extrasiderals.

It can be observed, especially since 1955+ (beatniks) and 1962+ (hippies and yippies) and the whole counterculture, especially when it is post-modernist-anarchist, that the souls (of the young people in particular) are ‘animated’, not to say ‘possessed’, by extrasideral beings and energies. This makes it extremely difficult for e.g. a Catholic-Church incantation to intervene in this with any result.

The experiences of missionaries, if they want to see and say the truth, prove that the primeval religions - the ancient pagan religions - are mainly controlled by extrasiderals. Cfr. E.RF. 324 (‘Demonic’); 329 (Santeria);- 313 (The Night of an Initiate);- 292 (Sheeba; ngil).

It should be mentioned in passing that the Jewish Talmud, an offshoot of the Old Testament, contains a prophecy of doom that runs parallel to the representations of Necronomicon, namely “that an end time will come in which particularly ferocious beings from the invisible worlds will dominate mankind”.

Fr. Kafka becomes understandable from that angle.

Well, occult experiences prove that we are in that period. Hence the planetary culture crisis, which all traditional education systems cannot cope with in the slightest. Why? Because they are too one-sidedly attuned to chthonic and atmospheric energies and beings that are far less dangerous and harmful than the astrological (sideral) and the extrasideral.

Sample 33.- The energy flows in the lymphatic system. (176/177)

(176/180) “As soon as anything foreign is brought in, the lymphocytes (note: a kind of white blood cell) organize the whole defense system”. (Ilse Dorren, *Natuurlijk alternatief*, (Natural alternative), Amsterdam, Sijthoff, 1987, 401).

One cannot summarize it better. For apart from the systems outlined above (kundalini flow, chakras, energy points and lines), there is one system - also working invisibly - that directs the energies of the soul body outwards. Let us go into that for a moment.

The lymphatic system.

An American ‘lymphologist’, Prof. Drinker, emphasized it: The lymphatic system is the most important sub-system within the system of the body and of animals and of human beings.

Structure: - The center consists of “a lymph heart” which pulsates the lymph fluid throughout the organism. It is situated - curiously from an animistic point of view - around the spinal column.

The periphery contains among others lymph-muscles which, through a system of valves, direct the lymph. Furthermore, there are a set of lymphatic capillaries (capillaries) that govern the whole organism as a dense network. These run together in wider ‘orbits’ which, in turn, run together in one of the still wider main lymphatic ducts.

Note:- Without going into too much detail, see what follows: - The right lymphatic duct captures, in the main, the lymph from the right half of the head, neck, chest and right arm.

The chest tube collects, in the main, lymph from the intestines, pelvis, abdomen and legs.

Both main lymphatic tubes are collected in the corresponding collarbones (behind the collarbone - the curved leg on the sides of the neck, above the first ribs, between the sternum and the shoulder blade -) which form the connection for the arm and neck veins.- There the lymph flows back into the blood.

Lymphocytes. - In the specifically “lymphatic organs” - spleen, tonsils and lymph nodes. - Billions of lymphocytes are produced every day. However, in severe cases of disease about twenty times more are produced in order to eliminate the pathogens.

Indeed: lymphocytes develop antibodies: if a lymphocyte encounters a pathogen, it produces the appropriate antibodies. A process that proceeds very rapidly (in the lymph nodes). The lymphocyte circulation moisturizes both the blood system and, of course, the lymphatic system in all tissues of the body.

Cleansing.- The lymphatic system

- a. drains the tissues of waste products and
- b. transports all the vital substances to the cells.

This double process is, to a great extent, determined by the lymph nodes. For example, when digesting fats the intestinal lymph nodes secrete 'chylus' which absorbs the fats.

"Facing outwards".

We have just said this. Indeed: even vegetable and animal food is considered an 'intruder'. Thus, shortly after eating animal food, more lymphocytes are formed!

Note: Lymphatic Drainage (Dr. Vodder, Danish biologist): Our muscle movements and deep breathing, for example, keep the lymphatic flows going. But this is often insufficient in view of the present life.

According to R.J. Blom, *Alternatieve geneeswijzen*, (Alternative therapies), Houten, 1988, 160v., the drainage or dynamisation takes place as follows.

It is performed with the thumbs, which alternately exert a light to stronger pressure on the lymph vessels. "The massage is not pleasant and improvement of the complaints only occurs after a longer period of time". According to Blom.

The movements are circular. Why? Because the energy points and lines in the soul body that control the lymphatic system are not the points and lines of Chinese acupuncture! They run right through the acupoints and lines! In circles or rather little circles. In depth, where those points and lines are, there are the capillaries, the orbits, the tubes.

It is a fact that lymphatic drainage can be dangerous, but people who 'see' mantically or 'feel' sensitively are guided by their mantle feeling.

Note:- Between the shoulder blades they see/feel two 'bellows' that occultly control the whole lymphatic system. This is what they work with the whole hand which, as palmologists know, contains smaller chakras: these allow the energies from the kundalini currents and the seven 'big' chakras to flow through their own lymph points and lines.

Which also teaches us something about laying on of hands, for example.

Sample 33: *The energies mesotherapeutically.* (178/179)

Bibl. st.: Dr. Andrée O'Dy, *La mésothérapie (Une médecine d'avenir)*, (Mesotherapy (A medicine for the future), Paris, Laffont, 1985.

Dr Michel Pistor discovered the method in 1955. In 1964 the Société de mésothérapie is founded. The mesotherapy is situated on the border of the allopathic (i.e.: predominant medicine) and the alternative therapies. It works with allopathic medicines. But in a strongly softened form. In particular: the rarest possible subcutaneous or intradermal micro-injections are administered where “the malady” presents itself on the epidermis.

Micro-injections.

Its range or differential goes from:

- a. an intervention not even through the skin (in this case the drug is gently applied to the “basal” skin (the cells between the epiderma and the derma)) up to
- b. a maximum of four millimeters.

The term ‘mesotherapy’.

The tissue of the embryo develops into a threefold structure in which the organs and the bone system take up residence.

1.- The endoderma.

These are the intestines.

2. - The mesoderm.

This comprises:

- (1) the connective tissue (spread throughout the body,- an organ in itself;
- (2) the bones, the cartilages, the tendons, the striated muscles (i.e. the motor system);
- (3) the smooth muscles: heart, muscles of the intestines and adjoining parts, uterus;
- (4) the vessels, blood cells, lymph cells;
- (5) the kidneys, the gonads (testes / ovaries) and its secretory tracts;
- (6) the spleen;
- (7) the adrenal glands, the adrenal cortex (which are glands).

3.- The ectoderma.

This includes:

- (1) the skin (a real organ);
- (2) the brain and nervous system;
- (3) the eye system.

The injections therefore pass through the ectoderma up to the mesoderma. Hence the name.

The cobbler who was deaf.

Pistor, still a young doctor, was confronted with a shoemaker from Bray-et-Lû (Val d’Oise) who suffered from deafness and also from asthma.

Pistor injected him with a product around his ears and eyebrows that was supposed to help him breathe. As a result, he began to hear!

The lemma.

Pistor grasps the scope of the surprise: he supposes that the fact that he treated him where the ailment reveals itself, is the remedy that cures the ailment. He sees this single case as just one example of a general method. So treat not far from the place of the ailment!

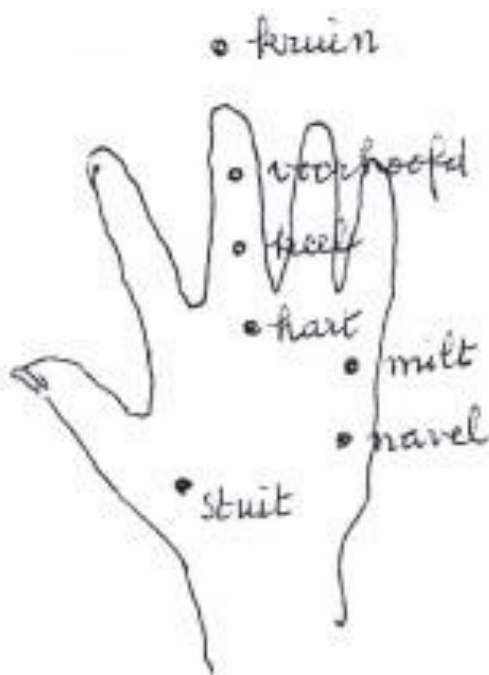
This is confirmed. But of course, as is always the case in scientific circles, it meets with resistance and disbelief. However, vets try out the method, first on dogs and later on horses as well. Thus the truth gradually penetrates.

The limit - allopathic yes, but. - In l'Hopital de Bobigny mesotherapeutic doctors are trained in a three-year cycle. Now pay attention: first year: homeopathy; second year: acupuncture (E.RF. 165); only third year: mesotherapy.

Hence **a.** the ultra-small doses (// homeopathy) and **b.** the micro-needle stitches (// acupuncture).- Which gives the impression that mesotherapy is a 'gentle' method. Not without some reason.

The 'understanding' method. - E.RF. 30.- See also E.RF. 55; 86; 102.

In other words: the compassion. Dr. O'Dy - an excellent connoisseur of human beings - has spent hours going into great detail (E.RF. 68; 74; 98; 100; 130; 140; 143; 158; 166: mania, concentration) on how Dr. Didier Mrejen showed her - how he searchingly placed his fingers on the epidermis ... in order to find the sick points which revealed the deeper malady.



Note:- kundalini and mesotherapy.

Gifted people "see" or "feel" (sensitively) that the tailbone, navel, spleen and heart chakras control the endoderma, - that the throat chakra controls the mesoderma and that the forehead chakra controls the ectoderma. The crown chakra summarises the previous ones. - Concentrated - mania! - on the three parts, one can work on the soul body via the seven small hand chakras (drawing) and thus on the biological body. Whereby the eye system plays a major role. But that is the effecting technique. Through the feet one can indeed concentrate on the three dermas,- feet that also show the seven chakras (in miniature).

Sample 34.- The 'akashah' as animism. (180/187)

In the course of all that preceded, reference was repeatedly made to “mantically gifted persons” (visionaries, sensitives). Therefore, we return to sample 4 (E.RF. 37ff.) on divination. There we were too short to really give an insight.-

Bibl. st.: D. Anzieu and a., *Les extra-sensoriels*, (The extra-sensory ones), Sand, 1984-2 (a book that quotes twenty-one contributors).

Access to the akashic.

The great axiom of mantra is: akasha.

This Sanskrit term means the totality of the lasting traces of all that was, is, will be. Or if you like: the totality of all destinies (so that the term forms the basis of an animistic destiny or fate analysis).

This sacred, hidden archive is in fact the omnipresent primeval or soul substance in so far as it records testimony which is the model of knowledge of all that was, is and even will be (for the rarefied matter also contains the 'traces' of what is to come).

By the way, the American psychologist William James refers to the akashic as “cosmic memory”.

Typology. (180/181) E.J. Speer, *Die geistige Welt aus dem Hintergrund der materiellen Welt*, (The spiritual world from the background of the material world), Lausanne, Moser, 1987, 243 (Mantische Praktiken), (Mantic practices), classifies as follows:

1.- By 'mantic' - in a narrower sense - Speer means: the skill of all those who 'see' by some enforcing means. For - he adds - those gifted in this field have repeatedly tried - on the basis of an appropriate level of consciousness - to penetrate the akashic archives by force, - in order to learn what other people pick up on a purely intuitive basis.

2.1.- Mostly 'rational' people - who do not have personal and immediate access to the akashic archives - rely on mainly lawful processes (omen-continue or cause-effect), periods, the micro-macrocosmic structure, etc. to come to an understanding of destiny.

2.2.a. According to Speer (who is very self-willed), gifted people who are bound to a material infrastructure only occasionally penetrate the akashah in one way or another and - according to Speer again - cannot organize the contents of their knowledge.

They rely on an infrastructure: a crystal ball, a pendulum, a mirror, tea leaves, coffee grounds (in a bag), cards, drinks and so on. - The whole set is sometimes called 'crystallomancy'.

Note: Speer's haughty disdain does not always - far from it - correspond to reality, as we shall see very clearly on the basis of a sample.

2.2. b. A subjective-ASC, altered state of consciousness, consciousness-expansion, 'mnèmosunè' or 'anamnesis' (in ancient Greek) or also 'mania' (E.RF. 68) - bound states of mind - gifted people only come to 'intuitions' in the akashic by groping (according to Speer). They rely on (if necessary facilitated by drugs (mind-rich products)) states of rest, transport, ecstasy, temple sleep, dream and the like.

Note: - The again contemptuous appreciation of Speer is certainly not always correct, - far from it. We have already seen this several times above.

Note: Speer seems to narrow 'mantic' down to 'violent' and 'coercive' mantic. That such a thing exists is certain. Sometimes so that it is subject to criticism, especially from biblical theologians. However, the classification, in its generality, remains valid.

Note: Fr. Kallenberg, *Offenbarungen des siderischen Pendels (Die Leben ausströmende Photographie und Handschrift)*, (Revelations of the sidereal pendulum (The life emanating photograph and manuscript)), Diessen - München, 1921- 2, 13, says: "Every body possesses a radiation (fluid) which is its own, which represents the totality of all its characteristics - whether it is a rock which appears 'dead' to us, a plant, an animal or a human being.

What he says about the pendulum is valid for everything that "captures radiation", both objects and subjective states (or rather the two together, when an object is used).

A sample in mantics. (181/187) - J. Pancrazi, *La voyance en héritage*, (Clairvoyance as a legacy), Paris, 1992.- We have already checked the concentration with writer i. a. E.RF. 74vv.. We will now explore this from an animistic point of view: the writer repeatedly emphasizes that one must catch the radiation.

In other words, she situates everything she does in terms of being a seer, in the akashic! All that she sees “in the cards” is a sample from the immeasurable primal substance of the universe.

What she says applies completely to everything that is ‘seer’ in the Old and New Testaments. It even applies where Yahweh or Trinity graciously bestows the gift - *mutatis mutandis*, of course. Here we go.

O.c. 16.- An apparent setback.

Writer receives a thirty-year-old woman (married to a carpenter). She comes “out of habit”, without any urgent problem. The cards give a monotonous picture. But suddenly, the content of the cards changes: when I went to the future, the first three cards (tarot) I uncovered were a surprise. They lit up! They were no match for what had just been revealed as totally colorless: now there was life in them, change. I myself was completely taken aback.

Is there anything wrong?” the woman asked, in a voice that startled me “out of my stupor” - but before answering, I concentrated again with all my strength - “What you feel must correspond to the fluid that the consulting party emits”.

I repeated this saying of my mother in my inner self (who was also a seer) which, according to her, is the key to successful vision. I tried to convince myself that “all this” was inconsistent and did not fit this woman. Nevertheless, I decided to speak. “I see great changes. Your life will be turned upside down. To begin with, a long, long journey.

The young woman frowned (...). It was obvious: this prediction, which I had mitigated by turning it into a cautious conditioning, was absolutely not to her liking.

“This journey is impossible. (...) I don’t understand a thing”.

Me: “You are even going through a great love. I see a passion, devastating, powerful. Love such as thou hast undoubtedly never known”. (...).

She: “We shall see. But I must confess that “all that” strikes me as madness. (...)”.

Once she was out, I sat down again and ran over the consultation ten times in my heart. But my mother’s words did not stop there: “The fluid, the emanations: catch them even if it seems nonsense to you personally. The rest is of no importance”.

Months later, the visionary received a nervously written letter from the Antilles. It showed that she had not been mistaken. The carpenter, at a certain moment, had to renovate a restaurant in the Antilles. But the owner could not pay. So he took over the restaurant himself. But in time, her husband had dropped her. Later, she had fallen madly in love with a diplomat who wanted to marry her. So much for the excerpt.

The paranormal or 'fluidic' contact (183/185).

The communication and interaction between object and subject in and through the akashic as a medium proceeds according to its own laws.

1.O.c. 59. Her mother: "You must speak between each set of cards. Begin, however, by evoking the past of the person being consulted. This gives authority and it is also the means to get to know him/her. Creating an atmosphere of trust is essential, because one does not yet know with precision what one will have to reveal".

O.c., 172. A seer who is ill, even if only slightly, or who has personal worries, should not play the card. For she runs the risk of misinterpreting the consulted persons' fluids. With the result that she makes a mistake and also exhausts herself.

O.c., 172. "I have never allowed the lives of my neighbors and my visionary work to become intertwined. When the children came home from school - often noisy - I had to warn them: 'Leave me alone! Don't speak to me! First I have to get everything off my chest. Then I will come immediately'".

O.c., 172. I learned to get rid of everything (op.: - the contents of the consultations). All those lives which - one by one - landed on my table, I learned to banish from my mind".

2.- O.c., 22.- Our cards are the projection of our giftedness, which was passed on from generation to generation (note: - writer is the umpteenth in her family tree). They are the cards of my grandmother and my mother. The thousands of times they have been used have erased most of the figures on them, most of the colors. The shape is no longer rectangular but irregular oval.-

More than a century of use has damaged them. We call it “notre support” (our substructure or infrastructure) - now pay close attention to what the author says (which calls into question Speer’s contemptuous judgement): “These cards are only a means to catch our concentration, to channel it, to create the time necessary to ‘capter le fluide que chacun émet’ (catch the fluid that everyone emits)”.

In other words, penetration into the akashia is facilitated by means of “un support”. But the real penetration to the world soul(substance) lies in the concentration (mania). Hence, for example, the isolation from one’s own family sphere. Hence also, after a consultation, the separation from oneself. With in between making contact, a.o. by evoking the past.

O.c., 27. Far too many people think that one ‘sees’ immediately, without preparation. Such a thing is an impossibility. Concentration and the ability to control it are decisive when it comes to ‘seeing’. Once out of that state, one “sees” nothing more and becomes “a normal person”. What does go on in between are the warnings, the premonitions, all the time. Note:- In other words, hiding in the akashic is suppressed as a consultation but not as a way of life.

Note:- O.c., 210.- “The giftedness is omnipresent,- in many of us. I have even sometimes observed them among the clients. One of them is even a seer today. At my direction”.

Note: - It appears indeed that, when so called non-gifted people focus their intentionality (Fr. Brentano) permanently and as expertly as possible (preferably under the guidance of someone), they sometimes learn very quickly how to go into hiding in the akashic.

O.c., 60. - A photograph is an important element. Many of those who consult you will present you with one or another picture of a close relative “to hear what you say”. Note: Some will ambush you by presenting you with a portrait of a dead person, for example.

Note: This is based on what Kallenberg (E.RF. 181) says: the radiance of the depicted person with all his/her characteristics is contained in the extra-bodily soul (dust) or (extended) aura, which is especially strongly present in the image as a model through which the original in its fluid can be contacted.

One sees: it is animism again!

O.c., 61s. - My mother taught me to catch the fellow's fluids in a simple way: she took my left hand and laid it on the cool wood of the table. "It is enough - even before drawing the cards - to put your right hand on that of the consulted. One second is enough to get the fluid through. Physical contact is very important. But it can be very unpleasant. But never show it".

3.- O.c., 55.- *The limits of revelation.* (185/187).

The limits of revelation depend on the person sitting there before you,-on the power, on the power he/she radiates.

Note:- This means that, according to the writer, every consultation, actually amounts to a silent or patent trial of strength in which two fluids are confronted with each other. It is indeed a fact that seers simply bend their knees because the person sitting there in front of them is, in the occult field (i.e. concerning akashic and worldly soul matter), more powerful and submissive. - This confuses the consultation.

O.c., 59. Predicting death is one of our responsibilities. Or an illness.- O.c., 181/182. "I want to know if my husband is cheating on me."

O.c., 171s. - Some clients are more difficult than others. Sick, for instance, because they emit very weak fluid. But also women who are going through their periods. That can be surprising. Yet it is not an insurmountable obstacle: one just feels that they are not in their normal condition.

O.c., 194: "I have often met hermetically sealed clients who do not allow any fluid to pass".

Note:- "No fluid" is a figure of speech: everyone, even the most closed ones, radiates. But what does not come through is the necessary and sufficient fluid that the problem for which is consulted, - so that the seer is closed off from it. This is called "occult concealment". In such a case, one only exhausts the consulted. That is all.

O.c., 201. - More than once I have told - especially to women - that they should get rid of a jewel. I noticed this immediately: when I laid my hand on that of the person who consulted me, I immediately felt the ominous jewel, the one that had been given to her so that it would, of all things, cause "le mal" (evil).

Note: The giving of calamitous gifts is an ancient practice of black magic. It happens, also in our regions.

Of course, a jewel or an antique can also be calamitous without being given with the intention of causing evil. In that case “evil hangs in there” (E.RF. 151 (The Memory of the Walls)).

O.c.; 176.- Prostitutes make excellent clients: her frankness surprised me every time.

O.c.; 177.- Heavy boys do not radiate an ‘unhealthy’ fluid.

Note:- Of course prostitutes and heavy boys emit a “black fluid” (given their morality which affects their kundalini). But writer explains what she means by “unhealthy fluid”.

O.c., 177.- One does feel strongly that terrible malice in others who are otherwise perfectly honest.

O.c., 172. Some radiate “unhealthy fluidity”. That is why I refused clients more than once. For one feels malice, sometimes the violence of which they are capable.-I refused and said I was “too tired”.

Note: Here the mantra touches upon the sphere of the unconscious and subconscious soul life that is either repressed unconsciously or consciously. The writer gives the impression that the “unhealthy appearing” malice is something satanic.

‘Unbelievers’ - O.c., 171.- There will always be doubters.- “I tell you up front: I don’t believe in mantra”. - The only problem with such clients/clients is that they are much more exhausted than the others. Simply because they erect a wall between their fluid and ours.

Consequence: one has to ‘probe’ them continuously while fighting. The concentration must be twice as great.- Of course, such consultations survive as totally exhausted beings.

Note:- If the exhaustion becomes too great, the concentration fails and the contents risk being mistaken. Consequence: Such unbelievers triumph and say: “You see! They forget that it is their own unbelief that is causing the consultation to fail, and thus that they are circling around in a vicious circle: in order to penetrate the akasha, one must ‘believe’ that it exists and that it contains information that can be ‘seen’ or ‘felt’ by the gifted. This axiom is the only way to open up the domain called akasha.

- o.c., 179.- Those who wish for the death of near relatives emit very harmful fluids which deeply damage the seer.

Note:- Because such unscrupulous ones want to make the seer complicit, they damage not only the aura but the kundalini serpent of the consulted.

Conclusion.- This is what mantic means,- existentially, i.e. in the direct experience of it. This is how it was with shamans/shamans, Old Testament and New Testament prophets, with what lives on today in New Age form ('channels') or not.

O.c., 180.- A seer is an extremely vulnerable being: some consultants do not realize how much they make them suffer with a problem.

O.c., 172.- Being a seer is an extremely exhausting skill. For the heart especially. I even think that if many women of my family tree have had a sudden death, it was due to the exhaustion of going through the state of concentration so many times.

Note: - It appears e.g. that, on Haiti, many houngan's - magicians - become insane towards the end of their lives: this is another effect of exhaustion of life force. They have so much evil fluid in and around them without being able to purify it (catharsis, purification), that their kundalini serpent is sinking into titanic (E.RF. 158; 164) life forces of all kinds. Which manifests itself on the conscious level in one or another psychiatric malady.

Note: - With regard to our insertion into the akashic and, more broadly, into the whole of the universe-soul substance, we refer to Frances Nixon, *Magnetically Yours, Chemainus* (British Columbia, Canada), 1969. The central concept of this writer is 'vivaxis', Cfr. her *Vivaxis (The Spiral of Life)*.

It would appear that we are all, occultly, marked by the place on the globe where we were born. Fish, birds and other animals are somewhere sensitively aware of the place where they were born.

According to the writer, if you play the role of a seer, for example, you should orientate yourself so that you are in line with the place where we were born. She writes her works in a very scientific language (especially biological). It seems to us that it is a part of animism: an implantation in the universe souldust!

Sample 35.- Quick Reading.- (188/189)

It is often said that the psychic abilities are “irrational abilities”.

When, for example, the intuition of an investigating doctor comes through” it is - so to say - the rational beginning, of a rational thought process.

But, when E.RF. 76/78 (A Problem); 79 (The Surprise)) a visionary or a mystical healer receive the very same intuition, this is - so to speak - the irrational beginning of an irrational process of knowing.- With this in mind, let us consider what follows.

By way of introduction. Fr. Richaudeau/ M. et Françoise Gauquelin, *Lecture rapide*, (Quick Read)Verviers, Marabout, 1969.

Honoré de Balzac (1799/1850; French novelist, known for his la Comédie humaine (about ninety volumes)) read, from a printed page, seven to eight lines at once.

Jacques Bergier, known for his rigorous scientific approach to the investigation of paranormal and occult phenomena, easily processed - reading diagonally - in one hour what some two million letters revealed.

Many more have emerged in the course of cultural history who read quickly. We say “what a few letters reveal”. -We explain.

O.c., 59/60 - “Girl” - One pays attention, with the intentionality of consciousness, i.e. the focused attention, to what has just been typed: “Girl”. - The letter-reading process first pays attention to the parts - e.g. “ei, sj, .”, etc. ... - and then to the whole “Girl”. Then it pays attention to the whole “Girl”.

Informational reading, however, is similar to what Julia Pancrazi - E.RF. 183/184 - says: “The cards (of e.g. a seer) are only a means that catches our concentration, channels it,-immediately creates the time necessary to make the fluid - E.RF. 181 (Kallenberg: the totality of all characteristics reflecting radiation)”.

In other words: The letters, in the information reading, are only “un support”, an infra-structure, through which that which is “truth”, i.e. exposed reality, can be found in the radiation or fluid of the letters.- We make this clear using an Eastern reading acceleration method.

Bibl.st.: A. Lacroix, *Elle peut lire 200 pages par minute!*, (She can read 200 pages per minute!), in: Madame Figaro (Spécial Japon), Ed. internat., No. 163, 05.12. 184, 130 / 132, 134, 136.

1.- Yokohama (Tokyo).

In the classroom one can only hear the silence (note:- without the necessary and sufficient 'silence' no concentration: E.RF. 68: mania).

The pupils - back perfectly straight on the chair, eyes closed (note: mania) - concentrate. In front of each pupil/student on an easel a sheet of white paper with a black dot in the middle.

“Yooo?” (“Ready?”).- “Hai!” The teacher presses the stopwatch: fifty dark eyes (...)

The teacher presses the chronometer: fifty dark gazes (...) suck themselves to the point (...). Without blinking, with staring eyes (opm.:- mania). (...). In ever complete silence.

In the meantime, time goes on. (...) - “Rest!” says the teacher: the stopwatch marks one minute - The name of this exercise: “Exercise in concentration on one point for pupils - beginners in speed reading.

Note: The current speed reading methods come from the USA and France (+1965). This Japanese method allows you to read sixty to seventy times faster than the average reader. For example: four books of two hundred and fifty pages, - each in eight minutes.

2. Miki,

The fourteen-year-old girl.- The N.H.K. (Japanese national TV) opens the cameras on Miki. - A book of two hundred pages is brought - opened - in front of her. - Suddenly the eyes stare, very wide open. The pupil expands (...) and starts moving at full speed: From bottom to top, from left to right. Meanwhile, the pages fly through (...).

Just a minute: Miki closes the book, - closes her eyes for a moment. He opens it: “It’s a writer’s history...”. - Conclusion: Miki has a reading capacity of 60,000 to 80,000 letters per minute. This places her between the second and first degrees of speed reading (...). - So much for the journalist’s report.

Note: It is clear, after all what we saw above: Miki reads through the letters not the letters themselves but the information - all the traces of the writer’s fluid - that the writer releases with his extra-bodily soul substance in and through the text, - just as a clairvoyant ‘reads’ a person through a photograph.

Sample 36. Color harmony. (190/194)

Bibl. st.:

-- Sonja Vanoutryve, *De verschromde kleur van het muurbloempje*, (The wallflower's withered color), in: *De Nieuwe Gids* 15.12.1987.

- Laurence Chauvy, *A Zurich, c'est l'année Johannes Itten*, (In Zurich, it is the year of Johannes Itten), in: *Journal de Genève* 29.10.1988.

-- Praline E. Kubli, *Ce que les couleurs nous enseignent*, (What colors teach us), in: *Pour vous*, Madame, Geneva, 1988, May 140/44.

Johannes Itten (1888/1967) studied fine arts (Geneva), mathematics and science (University of Bern), plastic arts (Stuttgart). In 1916 he was a guest at Alma Mahler's salon in Vienna, where, apart from philosophy, he got to know occultism and eastern mysticism. Later, in Weimar, at the Bauhaus, he founded a very new art pedagogy(k), practicing breathing techniques, vegetarianism and theosophy.- In 1988 he was celebrated in Zurich.

One is familiar with the Bauhaus ("Das staatliche Bauhaus") in Weimar, an institute for art (especially architecture) founded by Walter Gropius (1883/1969) in 1919, - later moved to Dessau (1925/1932) and Berlin.

Well, at the Bauhaus Itten taught alongside a Kandinsky, a Klee, a Schlemmer.

1. The individual resonance of colors.

In his Color Theory Itten says: "In a painting class I taught about harmonic color chords. I had not yet defined "harmonic color chords".

After about twenty minutes, I noticed that the pupils became very restless. When I asked why, the pupils replied that they experienced the given colour chords as unpleasant and discordant.

"Good" I said "paint those chords that you feel are pleasant". - "They did this. - Afterwards, I noticed that each pupil had painted several similar chords on his paper. I then asked the pupils to hold the sheets up to their faces so that both their faces and their color chords could be seen.

Then we all discovered a remarkable similarity between the color expression of each face and the corresponding color chords". - This is the Itten axiom of the individual resonance of colors.

Itten specifies: “The color of hair, eyes and skin is not the only criterion for the assessment of subjective color chords. The most important measure is the ‘radiation’ emitted by a person”.

Educationally, Itten’s system boils down to this:

a. he gave the objective theory of colour;

b. He was open to the subjective and also individual reactions of the pupils to the objective data.

He taught “to meet the naturally given individual way of thinking, feeling, acting”.

Note: - Reception (‘reception’, after-effects). Until after WW II (1939/1945), the reception was limited to art circles and adepts. But 1970+ Itten’s teachings spread all over the world. In the USA among others, where Carol Jackson, Color me Beautiful, became successful and created the profession of “Color Consultant”.

2. Color complementarity.

After becoming familiar with Itten’s color theory, one can clearly “see” - a form of concentration (E.R.F. 65), mania - how a blue spot on a green surface is something completely different from the same blue spot on a red background. Apart from being one application of the “figure (foreground) / background” system (known in psychology), this is also one of the forms of the kundalini serpent’s reaction to a configuration of colors.

People who are familiar with color configurations (one of the many forms of combinatorics, - what the ancient Greeks called ‘stoicheiosis’ (lat.: elementatio)), know long before Itten that, when seeing ‘complementary’ colors, the human eye, i.e. its deeper soul and thus its kundalini serpent, experiences tranquillity, inner peace.

If the colors of the combination (configuration) are in contrast (non-complementary), then the same deeper soul (kundalini serpent) will look for a harmonisation that is outside the configuration, in order to find ‘peace’.

Says S. Vanourtyve: “Whoever sits in front of the mirror with different color cloths under the face can clearly see that:

- a.** some colors make the natural skin color go away,
- b.** others break them and
- c.** ‘Good’ colors give the same face a special radiance”.

Note: - The author here says what her kundalini snake tells her. It is as if in response to a color configuration our kundalini serpent ‘pulls away’, ‘breaks’ or begins to ‘glow’, i.e. in response to ‘good’ (spirit (E.R.F. 162: spirit drink)) color configuration.

We emphasize the concept of ‘configuration’, i.e. a system or coherence in a multitude of colors. For one single color does not really exist, because it is always situated in front of our eye (kundalini serpent) in the context of our situation.

So we are always ‘subject’ to color configurations. With the constant ‘pulling away’, ‘breaking’ or preferably ‘shining’ reaction of our deeper soul with its kundalini serpent.

3.- Four-fold typology.

Please reread E.RF. Further analyses have shown that we have a four-color palette at our disposal as regards typology of individuals.

According to Pr. Kubli, a.c., the color of the skin differs - superficially - from one individual to another, but under and through these surface colors, the basic colors shine through. Every human being has (from birth onwards) a (pigmentation) that does not change, - except under the influence of the sun and the ageing process.

Warm or cold ground color.

Thus, again, Kubli. - The warm ground type is caused by the blood in the arteries; the cold one by the blood flowing through the veins that surface in the skin.

Spring, summer, autumn and winter ground colors

Already Itten applied the names of the seasons to well-defined color configurations.

Spring type.- Fresh, bright, luminous colors associated with the overall color impression of a spring cape. - warm.

Summer type

Powdery, pastel colors softened by the light of a misty day.

Autumn type.

Dark, ‘rich’ earthy colors, associated with a sunny autumn day.

Winter type

Clear, luminous, translucent, flicker-strewn ice color.

4.- The role of a color consultant.

One day Carol Jackson was visited by a mother with a four-year-old daughter, - complaining that, when it came to clothes, this girl invariably preferred black.

Jackson established that the child was of the winter type, to which black fits well.

The purpose of a color consultant is to set free what children, against their own nature, have suppressed and/or repressed from parents and others in terms of their color sense. A second role arises from the fact that design, fashion and aesthetics offer a crushing multitude of colors and color combinations that confuse good taste.

5.- Color types and kundalini.

Upon further investigation, the following correlations can be established.- Cfr. E.RF. 161.

a. Spring type.- Warm colors (e.g. light blue, light yellow, light pink) match a kundalini serpent which is predominantly genius (E.RF. 161: The Two-Soul Structure) in women and predominantly iuno in men.

b. Summer type - Cold colors (e.g. even lighter pink, very light blue, dark blue) match a kundalini serpent which is predominantly genius in women and iuno in men.

c. Autumn type

Warm colors (e.g. bright red, light blue, very dark purple blue) match a kundalini serpent which is predominantly iuno in women and predominantly genius in men.

d. Winter type

Cold colors (e.g. bright red, dark blue, less dark purple-blue) suit a snake which is predominantly iuno in women and predominantly genius in men.

This shows that colors contain something ‘spiritual’ as far as they are related to the kundalini or sex energies.

There are spirit-rich colors, i.e. energy-emitting colors, just as there are spirit-rich drinks.

This ‘explains’ how Itten determined pleasant and/or unpleasant appearing color chords in his pupils and eventually had them combined individually.

Note:- Color power (An old secret rediscovered and high tech refined, in: Avant-garde 15 (1594): 2 (February), 32/35.

A firm in Ingolstadt (Breiter- Kosmetik- Medizin- Technik) markets one- or two-color devices (hand-held devices) and also colorlight pencils with which things like acne, sunburn, fatigue(red), wrinkles, stretch marks (orange), cellulitis, blocked lymph nodes, scars (purple) etc. are treated.

This color therapy also works through the chakras and the acupuncture points”, says the article.

6. - Color sense and value sense.

Max Scheler (1874/1928) is a phenomenologist as a thinker, following in Husserl's footsteps (E.RF. 18; 22). But with an eye for all that is value and 'good'.

Shining gold (inorganic value), healthy air (biological value), the beauty of an actress (artistic value), a lofty mountain range (aesthetic value), honour (ethical value), a holy place (religious or sacred value) are all 'goods' because they hold value.

By the way, Platon of Athens already introduced "the good" (i.e. everything of value) as the main concept in ontology. So much so that, if something was not a good, it was actually nothing rather than something and therefore "something unreal".

Happiness (salvation).

If - which never actually happens on this earth - we experience nothing but good (valuable) in ourselves and around us, then we say we are "happy" and experience "salvation". Salvation or happiness concerns the totality of our sense of value concerning ourselves and our situation as a whole.

In other words, happiness, the object of eudemonology or happiness theory, is not a value in itself. One does not have all that is good and is happy at the same time! One feels "happy" precisely because - seemingly or really - everything is in order.

We have just seen that Itten's pupils became restless at the sight of a set of colors - a configuration or placement - which, at least for a good proportion of the pupils, came across as non-harmonious.

Note: W. Jaeger, *Paideia (Die Formung des griechischen Menschen)*, (The Formation of the Greek Man), Berlin/ Leipzig, 1936-2, Bd. 1, S. 224f., says: "While Anaximandros (E.RF. 120) sees the universe as a 'cosmos' (note: - beautiful configuration) of things in which an indissoluble absolute order of law prevails, in the Pythagorean view the axiom of that same cosmos comes across as harmony".

Note:- This is one form of stoicheiosis or theory of order. Jaeger emphasizes that the Pythagorean concept of harmony - (successful) integration - is multifarious: musical, geometric, architectural and sculptural harmonies, for example.

Well, when our kundalini serpent, in the depths of our souls, feels comfortable with this, it turns out that Pythagoras' concept of the universe was, in its own way, 'animistic'.

Sample 37.- *The etheric and the astral soul body.* (195/197)

The soul life - especially that of the human being - is a plural one. Apart from the actual soul as a spiritual being or “entity”, there are various soul bodies. We have already seen a number of them - now let us consider the two-fold shadow.

Bibl. st.: Ch. Lancelin, *La vie posthume*, (Posthumous Life), Paris, Durville, s.d., 21ss.

***The observations of A. de Rochas* (E.RF. 147). (195/196)**

Charles Lancelin is a pupil of de Rochas.- O.c., 21/24.

1893.- A. de Rochas magnetises hypnotically (E.RF. 97;107 (The magnetic sleep or somnambulism),- intense and very prolonged, a pp..

Note:-Phaseology. It will be noted that a phase of apparent death (= “léthargy”), in which the subject appears to be deeply asleep, occurs between each phase of hypnotic magnetisation. Each time, this apparent death (which was also observed among the witches “on their way to the Sabbath”, for example) is similar to itself. Cfr. E.RF. 106 (Ginzburg).

1.- *The magnetizing begins.*

The waking consciousness gradually passes into Apparent Death 1.

2.- *Magnetic sleep.*- The pp. acts normally just like someone conscious. Two differences: a. the skin is insensitive to a pinch (the perception changes); b. he/she is very suggestible (Cfr. J. Lerède, *Qu'est-ce que la suggestologie?*, (What is suggestology?), Toulouse, 1980).

3.- *The first shadow*

The memory of the subject disappears, who remains aware only of the magnetizing one and of that on which it focuses intentionality. And who becomes less suggestible.

A shadowy body is formed, concentric around the biological body, up to a distance of + 3.5 cm. This is the beginning of an out-of-body experience (E.RF. 110: *Soul Travels*; 147: *Recalled Phantom*).

4.- *The first phantom.*

Contact sympathy.- By “sympathy” one means here the fact that the pp. react. - Death by Pretension 3 - The pp.’s ordinary powers of perception fade away, leaving the memory of language use. The subject, if not far from the hypnotist, shares the latter’s power of observation.

Meanwhile, other phantom bodies are formed - concentric to the biological body.

5.- *The first shadow.*

Apparent Death 4.- The subject no longer knows who he/she is, has no memory of his/her life. His consciousness mentality only pays attention to the magnetizing hypnotist in such a way that the only observations he/she has are those of the magnetizing one, even if he/she is at a distance.

To the right of the biological body a bluish cloud is formed and then to the left a reddish cloud (cf. E.RF. 122: Rohde);1 28;159).

When the charging by magnetization continues, both 'clouds' merge - usually to the left of the pp. - into a single cloud mass.

This becomes more and more dense and takes on the shape of the pp. It is connected to the biological body by means of an ethereal cord. What is traditionally (even in the Bible) called "the silver cord".

Note: Mantically gifted people 'see' or 'feel' the form.

This is confirmed by:

1. what the magnetic sleeper himself says,

2. what other magnetic sleepers say,

3. what shadow photography shows,

4. what - especially - physical contact with the exited phantom allows to experience. For example, if the hand - very carefully, because the subjects are extremely vulnerable through the phantom in their biological bodies - is put into the phantom, then it freezes, as it were (which is also observed in ghost phenomena) - so cold, yes, freezing, is the phantom.

5. Last confirmation: what the perceptive faculty that has left the phantom reveals: to a very careful nip of the hand, the biological body of the subject reacts via the phantom; to a little sugar in the mouth of the phantom, the biological body reacts favorably.

Note:- In view of the extreme fragility of the pp. the Rochas never went any further.

II.- The observations of Hector Durville. (196/197)

Lancelin, o.c., 25/26.- Like de Rochas, Durville observes that the first shadow is bluish on the left and orangey on the right. In time, it forms the whole of the one form.

Durville concludes - 1909 - that further magnetization of the subject itself does not produce anything, unless it exhausts itself. He came up with the idea of directly magnetizing the shape itself - this led him on the path of the second shadow.

Indeed, from the already present first phantom, as it loses its color and gradually darkens, a less colored second phantom develops, of bright blue color and gradually more luminous.

This phantom also remains connected to the first one by a silver cord, just as the first one remains connected to the biological body by a cord. 136 (“Irradiated with Light”).

(1) A pinch in both phantoms shows that the first phantom has become numb (without perception), while on a pinch in the second phantom the subject reacted with his/her biological body.

(2) The first phantom (the life soul of the biological body) can only move in the immediate vicinity (its cord is too unstretchable). But when the second phantom is sent into the distance, the first phantom re-entered the biological body.

Naming.-

Cfr. E.RF. According to Durville the first shadow corresponds to e.g. the “jiva” (India), the “mummy” or “archeüs” (Paracelsus), the double (some theories), the “odic body” (Reichenbach). He calls them, with the Theosophists, “the etheric double”.

The second phantom corresponds to what others have called, for centuries, “astral soul” (= “sidereal” or “star soul”), “life soul” (which is confusing, because the first phantom is also that). Durville, with others, adheres to “astral body”.

Note:- The aura (halo).

E.RF. 133 (G. Walther); 136; 144.- H. Baraduc, a physician in Paris, discovered “la boule mentale”, the main aura.

Durville examined and confirmed. The test subject, when magnetized, gradually develops “a luminous aura” slightly blue on the left and slightly orange on the right, around the outlines of the biological body. At the feet it is less dense, at the head it is more dense.

He calls this, with the Theosophists, “the mental body”. It would serve the intelligence of the subject as a substrate.

The first soul body, the etheric double, is mortal and perishes with time after death. The second soul body, the astral soul, is immortal and is the shadow of e.g. a deceased person. - Both bodies differ in that the astral soul penetrates much deeper into the objects etc.

Sample 38.- The animistic soul multiple. (198/204)

Let us now turn to another aspect of archaic animism and its testimony - sometimes seeming bizarre to Biblical or modern thinkers - namely, the plural of souls.

G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival), Paris, 1960, 531: “The spirit is not only mobile and capable of leaving the body, it is also divisible.

Some Asian cultures believe that man has four or seven souls (...).

Let us explain that aspect in more detail.

1. The ancient Egyptian model. (198/204)

Philippe Virey, *La religion de l'ancienne Egypte*, (The religion of ancient Egypt), Paris, 1910, 244, says: “While the soul of life goes to the stars, to the solar disk or to the ‘hesperia’ (the horizon at sunset), the heart appears before the divine court seat, the spirit and the double go to the invisible world and return from it, the body (‘kha’) remains on this earth”.

We will not go into what Virey says on the subject, because it is very complicated. But it illustrates what Welter says: the ‘soul’ (meaning both the individual soul and the soul-bodies and soul-substances attached to the individual soul) is a composite thing.

Note: H. Jacobson, *Das Gespräch eines lebensmüden mit seinem ba*, in: H. Jacobson u.a., *Zeitlose Dokumente der Seele*, (The conversation of a tired of life with his ba, in: H. Jacobson et al, *Timeless Documents of the Soul.*), Zürich, Rascher, 1952, 1/48, says a.o. that the ba is a kind of soul which goes together with “the showing of the individual embodiment of a deity”. (o.c., 7).

But the same ba also goes together with “the individual manifestation of a single human being” (ibid.). Which then amounts to Virey’s soul of life. The essence of the ba makes it descend - after death - above the mummy.

The Egyptian who was ‘tired of life’ has somewhere experienced that his ba can come through to his conscious experience “as a real power” that judges differently from himself if need be. Yes, he cannot escape the power of the ba (o.c., 17).-So that this Egyptian must have had a mostly adverse experience before his death.

Note:- G. Cantu, *La civilisation des pharaons* (Réalité et magie dans l’Egypte de l’antiquité), (The Civilization of the Pharaohs (Reality and Magic in Ancient Egypt), Paris, 1978, briefly explains what the soul “in the pit” (cemetery) actually performs (o.c., 371/390 (L’ame dans le puits), (The soul in the well): in that pit, the “souls” could live on somewhere, if a worship service made this possible.

2.- The vodoe model. (199/204)

The voodoo religion (also written ‘vodoen’, vaudou’, ‘voodoo’) is a Haitian religion originating in (mainly western) Africa. With all the characteristics of an animis-me, of course.

The zombification. (199/196)

Bibl. st.: Wade Davis, *De slang en de regenboog*, Amsterdam, Contact, 1986, 201) (// *The Serpent and the Rainbow*, New York, 1985) is the work of Wade Davis, a student at Harvard University, who in 1982 was commissioned to do exploratory work - initially pharmacological exploratory work - on two undeniable zombies, Francis Illeus (‘Ti Femme’) and Clairvius Narcisse (o.c., 65v.), both Haitians, who years after being officially pronounced dead, suddenly reappeared as ‘wrecks’ admittedly but still really alive.

A definition or axiomatics.

To formulate the axiomatics of the zombification is at once to delineate the phenomenon as it is - and - appears, as a domain.- Well, Lamarque Douyon, a graduate of McGill University, was the psychiatrist who had been given the care of the two zombies. He worked at “le Centre de Psychiatrie et Neurologie” (since 1961).

As a western and thus ‘modern’ psychiatrist, he constructed a ‘new’ definition of a zombie: “a man or woman who, having been poisoned, is buried alive somewhere in order to be dug up again within hours” (O.c., 64).

As symptoms for death Douyon notes:

1. pulmonary oedema,
2. leading to acute respiratory distress,
3. accompanied by rapid weight loss,
4. hypothermia (drop in body temperature)
5. uremia (urinary substances in the blood) and
6. increased blood pressure.

Cfr. o.c., 63; 118; 134.- After Jarvis’ research, it is certain that Douyon’s definition as a lemma is correct.

A representation of a “zombi savane” (i.e. a former zombie).

Such a representation is phenomenologically at least as valuable an axiomatica (= definition) as that of a Western-oriented psychiatrist.

O.c., 25.- Narcisse reports to a clinic, spring 1962. In 1980 he returns to the clinic as “someone who has made a journey through the earth” and has returned among the living.

Physically, he looks well. He speaks slowly but clearly. About “his zombification”.

One can see a scar on his right cheek, near the mouth: “It was caused by a nail that was driven through the coffin”.

Note:- Possibly his relatives wanted him to die for real, as this does not normally happen.

1. *Although completely ‘paralyzed*

(even Ti Femme could do nothing while she ‘died’), Clairvius had remained conscious throughout the zombification. He had, for instance, ‘heard’ his sister ‘weeping’ at his deathbed, he remembered, when the doctor had declared him ‘dead’.

He had constantly had the feeling that he was hovering over his grave both during and after the funeral: “That was his ‘soul’ ready for a ‘journey’“. (o. c. 87).

When the bokor (the counterpart of the houngan who passes as a white mage), the so-called black mage, and his helpers arrived at his grave, the ‘journey’ was interrupted. They mentioned his name. Immediately the ground opened up. He heard drumming, banging, trembling and the singing of the bokor.

2. *He could hardly see.*

They seized him. Beat him with a sisal whip. Bound him. Pushed a gag into his mouth. - Two men carried him away. Half the night they went north. One group after another took him over - until he was dropped on a sugar cane plantation (o.c., 86; note: - as a forced labourer). There he stayed for two years.

Note:- For reasons of “grave deviations” from the prevailing morality, a person is zombified.

Clairvius recounts what happened immediately before his death: “Then they took me away to judge me. That lasted eight days. - By whom were you judged?” asked Rachel. (...). He turned and said in a very calm tone: “They are the masters of the land. They do as they please”. (O.c., 90; parallel testimonies: o.c., 91; 92).

Note:- Already in (western) Africa there is talk of an occult court which judges deviations.

Max Beauvoir, a developed Haitian, calls it “the councils of the secret society” (o.c., 92; 114 (analogous testimony)).

Note:- Pharmacological aspect.-

There is a zombification poison. And also an antidote.- Narcisse confirms: the Sunday before his death ‘they’ fed him before the bath and pricked his skin (o.c., 188).

As a result of the zombification poison together with other magical means - we saw above what magic is capable of - a part of the soul substance leaves the branded one; even his individual soul substance leaves him/her partially.

We shall shortly take a closer look at the animistic pattern of thought in order to understand the process of zombification better. It resembles the primitive who feels his soul “embarking on a journey” (note Clairvius’ words), but because the silver cord of the etheric soul body has not yet been broken, a shrewd magician, for example, can call that “soul” back. This is then similar to “a resurrection”.

The animistic soul according to the voodoo religion. (201/ 204)

W. Davis, o.c., 210, summarises.

“(1) The spirit zombie -- or the zombie of the “ti bon ange”, (the little good angel), alone -- is carefully stored in a jar and may later -- by magical means -- be transferred to insects, other animals, or humans,-- to complete the specific task of the bokor.

“(2) The remaining spiritual (note.-- animistic) components of man - the ‘n’ âme’ (the ‘soul’), the “gros bon ange” (the great good angel), and the “z’ étoile” (the ‘lucky star’) - together form the “zombi cadavre” (the dead body): the “zombie of the flesh”.

Note.-- In the quoted text, the components of “the soul” are all listed. Immediately the attention is drawn to the very essence of the zombification, namely: from the totality of one’s animism, one isolates le ti bon ange, i.e. the soul substance that serves as a substrate for the individual as an individual.

Consequence: the personality is cracked and absolute submission is the visible result. So damaged in the soul system is a person perfectly suited for years of forced labor!

The fact that a poison, for example, is used in the process is of secondary importance: this poison, too, serves the purpose of isolation and submission to a forced labor objective of “le ti bon ange” (the little good angel).

It is perfectly similar to programming: the zombie “sits in a computer system”. -- We now explain.

O.c., 204vv.. - First aspect.-- Le corps cadavre .

This is the Haitian name for the biological body.

The soul parts.-- These make le corps cadavre a living being.

Second aspect.-- Le gros bon ange (the great good angel).

One could characterize this section as “the cosmic soul body”. We saw that, according to traditional animism, our individual souls are soaked in the universe soul (dust) or primordial matter. Well, le gros bon ange is the share in that total soul substance. “That is the undifferentiated life force” - says Davis - “which is equally and communally present in all living beings”. Le gros bon ange keeps the body alive for its part.

Note.-- Davis depicts a Haitian thought: at clinical death, the great good angel “returns to god” and becomes part of the undifferentiated life force again. “Return to god” here does not mean the Biblical Godhead (Yahweh, Trinity) but the totality of all that is soul substance.

Third aspect.- n’ âme (the soul).

One could characterize this part as “the inspiration of the biological body as biological body”. -- The great good angel becomes n’ âme or body-soul(dust) in so far as he allows every biological cell of le corps cadavre to be a living body.

Note.-- Davis presents an idea: at death, n’ âme, the body-soul(dust), slowly draws out of le corps cadavre - which then, of course, becomes a real ‘cadavre’ or corpse - and draws in, in precisely the same way, into the organisms in the ground.

But fragments of it hold the corpse together long after clinical death. The gradual disintegration of the corpse is the result of n’ âme, the body’s soul, flowing out of it.

According to the Haitian nourishing religion, this process takes eighteen months (so that only after that may a coffin be touched).

Note.-- Up to now, the voodoo-soul conception is perfectly ‘classical’ animistic.

Fourth aspect.-- Le ti bon ange (The little good angel).

Reread the summary (E.RF. 201) and you will begin to understand. One could characterize le ti bon ange as “the inspiration of the individual person(s) as individual person(s)”, thanks to, again, a portion of le gros bon ange or universe soul(dust). The substratum of what a person possesses in terms of personal willpower and freedom, for example, is precisely the individual soul(dust).

A few traits.

We will recognize them from above.

1. Le ti bon ange or little good angel is very often and easily released from the soul totality.

Note: In my opinion, this is only true for naive, impressionable souls. Strong personalities certainly do not show this.

2.1. Consequence: a sudden fright, for example, causes the le ti bon ange to be temporarily expelled from the person to a certain extent, with all its consequences (turning pale, having to urinate, falling into a swoon, etc.).

2.2. Consequence: during sleep, le ti bon ange goes through soul travelling which is reflected in dreams that penetrate consciousness.

2.3. Consequence: during a possession (rapture) le ti bon ange is partially expelled from the person by one or more 'loas' (pronounced 'lwa'), i.e. spirits (divine and other extra-natural beings). Cfr. E.RF. 72 (Batuque).

2.4. Consequence. Magic - white and black especially - makes le ti bon ange the target of all kinds of magical influences.

2.5. Consequence. Initiation rites,

Which we will not go into here, because of their complexity, concern first of all le ti bon ange or the personality soul(dust), namely to harden them against the challenges of the occult. This is the context in which "the pot" (E.RF. 201: the summary) is used, i.e. a pot of earthenware ("le canari") placed in the center of a sanctuary or food temple so that le ti bon ange or individual soul(dust) is "under the protection and guardianship of a houngan (sorcerer), the good weaver". In that case, le ti bon ange is a kind of zombie, i.e. a spirit zombie.

Another pair of traits.

Le ti bon ange is more than manipulability! To the extent that the individual goes through living experiences, he/she - in le ti bon ange - accumulates information and formation.

Moreover, it is precisely by being initiated that man, "who comes out of his mother's womb like an animal" (sic), becomes a "human being", i.e. a kind of divine being.

The deification of man is a concept that is widespread throughout the world (among the ancient Greeks, for example).

In le dessounin, a rite, the main rite of death, le ti bon ange is separated from the context of the living and prepared for a next reincarnation (reincarnation).

By the way, here we come across a custom that was already known to ancient Egyptians.

Note: -- There are other aspects of le ti bon ange that we will not go into here. The most characteristic ones in all cases have been reproduced by us.

Fifth aspect.-- z' étoile (the lucky star).

One could characterize z' étoile as “the dose of happiness that is bestowed on the individual from ‘god’, i.e. the universe soul(dust)”.

“It is the only part of energy that is not in ‘the body’ but in ‘heaven’” (W. Davis). “Heaven” here again is the world or universe soul(dust) felt as divine. Z' étoile goes together with le gros bon ange insofar as it becomes ti bon ange upon (re)embodiment.

Z' étoile is called “the gourd that contains the expectations of man and the great number of programmed events in the future life of the (single) soul”. But z' étoile is also beforehand “the blueprint or programming in which the course of a previous life has been reflected.”

Notes

a. Z' étoile is apparently what the ancient Greeks called the daimon, the lucky soul(dust). The verb ‘daio’, tome (of a series of fates, here) forms the core of the word ‘daimon’, -- which is also found in the terms ‘eu.daimonia’, happy fate, and ‘kako.daimonia’: unhappy fate. Z' étoile is thus a fate term in an animistic context.

b. Past, present and future are incorporated into the term ‘z' étoile’ in a grandiose vision. A kind of primitive philosophy of history but phrased animistically. The soul(s) are situated ontologically i.e. in all what was, is, will be.

Conclusion.

We now know:

a. how somewhere the zombification succeeds, namely through the black- or perhaps white-magic isolation of le ti bon ange or the substrate, animistically seen, of individual freedom and personality such that the isolated soul(dust) becomes manipulable;

b. how the so-called ‘primitive’ food-religion should not be interpreted in such a simplistic way: did we not come across antique-Greek or -Egyptian elements?

In any case, if there is an illustration that G. Welter’s thesis, that the soul animistically covers a plural, then certainly the voodoo conception of it.

Sample 39.-- A phallus religion (205/210)

It may come as a surprise that it is boy love ('paiderastia', at the time something fundamentally different from what we now understand as 'pederasty' or 'boy abuse') that we are discussing. But we must keep in mind the scheme of the Haitian soul conception, and then it becomes an exemplification of precisely that soul conception.

Phallic worship services.

In the background we mention what are called "phallic cults".

Bibl. st.:

-- J.-A. Dulaure, *Les divinités génératrices* (Le culte du phallus chez les anciens et chez les modernes), (The generative deities (The cult of the phallus in ancient and modern times), 1805-1; 1974-2;

-- J. Marcireau, *Le culte du phallus*, (The cult of the phallus), Nice, 1979;--

-- also by way of a diversion: J. Conrad, *Le culte du taureau* (De la préhistoire aux corridas espagnoles), (The cult of the bull (From prehistory to Spanish bullfights)), Paris, 1978 (in which the worships of the philosopher are always associated with those of a wijpenis or 'phallus');

-- H.I. Marrou, *Histoire de l'éducation dans l'antiquité*, (History of education in antiquity), Paris, 1948 (o.c., 55 / 67: De la pédérastie comme éducation), (On pederasty as education);

-- W. Jaeger, *Paideia (Die Formung des griechischen Menschen)*, (Paideia (The Formation of the Greek Man), I, Berlin/Leipzig, 1936-2, 182/186 (Sappho) (in which the author says what follows: "It is precisely in the worshipful form of the humnos (song) or the prayer (E.RF. 54) that man as an individual - as a naked I - faces reality in an irreducible ('ursprüngliche'), ('original') attitude.

Addressing the divine power as an invisible thou becomes for the one who prays, a means to express one's own thoughts or to give free rein to one's own life experiences, without people listening in. Just as the prayers of Sappho show at their most beautiful".

The ancient Greeks were not vexed by Sappho's lesbian love (E.RF. 162) and Jaeger, a Protestant, emphasises that - according to a text by Platon - Sappho was worshipped as "the tenth muse".

Thus the sacred was decisive, also in lesbian love);

-- Al. Daniélou, *Shiva et Dionysos* (La religion de la nature et de l' éros de la préhistoire à l'avenir), (Shiva and Dionysus (The religion of nature and eros from prehistory to the future), Paris, 1979 (o.c., 205s. (L'amour pédérastique/ L' homosexualité), (Pederastic love/ Homosexuality). So much for a sampling. Nothing more.

The paiderastia.

We rely on Thorkill Vanggaard, *Phallos (Symbol und Kult in Europa)*, (Phallos (symbol and cult in Europe), Munich, List, 1971 (// Phallos, Kobenhavn, 1969) who gives us many a fascinating example of what boyish love once meant archaically.

1. -- O.c., 10.-- New Guinea.-- A kiwai-papua

He chooses a tree that he thinks is suitable to make a harpoon handle. According to ancestral custom, he presses his phallus against the tree trunk so that the harpoon handle becomes “straight and firm” and obtains “great strength” when piercing the booty.

Vanggaard: “Er übertrug die Eigenschaften seines Phallos auf den Baum” (He transferred the properties of his phallus to the tree). Vanggaard refers to Gunnar Landtmann, *The Kiwai Papuans of British New Guinea*, London, 1927, 120.

Note.-- The kiwai and the tree-trunk-as-future-utility both bathe in the world-soul (Haitian: gros bon ange). In the kiwai and also in the tree trunk (even after it is no longer biologically alive) the enfolded (individual) life soul (Haitian: n’ âme) resides that makes every cell alive. By rubbing against each other, the kiwai mixes both the gros bon ange and the n’ame but in such a way that the individual soul(dust) - ti bon ange - of the tree trunk is enriched with his own. Thereby he counts on the happiness that he will know with the instrument (z’ étoile, lucky star).

In other words, the Haitian animistic scheme is much broader in its application than the mere religion of nourishment. It is basically a universal scheme.

Not ‘penis’ but ‘phallus’.

In the model just given (and in the one that will be developed later), the reason is revealed - says Vanggaard - why it makes more sense to use the term ‘phallos’, lat.: ‘phallus’ or ‘we. penis’, than the ‘anatomical’ term ‘penis’. The role assigned to that part of the human body shows that what the kiwai actually meant was by no means sexual gratification as we, moderns and post-Christians, would understand it. In the Papuan rite there is not even a trace of ‘sexual gratification’ to be found! And, as will be shown later, for the ancient Greek Dorians, male love was at the service - **note --** as Jaeger notes for Sapphic love -- of higher, anagogical goals.

Both the model and the original.

The sacred objective can also be transferred to an image of it. “We must learn to understand that it was Hellenic to depict power - not only the power of reproduction but the male power without question, even of a god - in a phallus,” says the classicist (classical philologist) Ulrich von Wilamowitz-Möllendorff. As Vanggaard emphasizes in passing.

2. -- O.c., 24.-- The Attic vase.

Black figures are shown on a vase (+/- -550).-- A man, the 'erastès', the lover of boys, approaches, violently attracted - clearly larger and stronger in stature - a boy, the 'eromenos', the beloved boy. The first on the left, the second on the right.

The man is wearing a beard, typical for the adult Greek. His phallos is strong and erect ("He is phallic"). While the boy, beardless, is depicted without any phallic traits.

The man is holding a wreath in his left hand and the boy is also holding a wreath in his left hand.-- According to the rules of vase art, a wreath is a sign of love.-- The man is holding a dog on a leash with his right hand, who is trying to jump on the boy.

In the context of Greek sculpture, the dog is a (symbol of a) phallus. By the way: the term 'kuon', lat.: canis, dog, is unhesitatingly excised from the man's penis.-- In this depiction the dog probably has the role of emphasizing phallic power.

3.-- O.c., 21.-- A rock inscription.

"Under invocation (op. -- E.RF. 54) of the Delphic Apollon (E.RF. 68; I, Krimon, performed the act of love here with a boy, the son of Bathukles".

Written in Dorian dialect, this text can be read on the rock wall next to the temple of Apollon Karneios, on the island of Thera (Santorin) in the Aegean. Date: the seventh century BC.

Apollon Karneios is a Doric god.-- The Doric word 'ofein' (in Attic 'opuiein') means - according to Vanggaard - "to lawfully perform the marriage act" (in Latin: 'coire' (coitus)). The term is also used of women (and sometimes of prostitutes).

There are many similar inscriptions (think of "Ho pais kalos", "the boy is beautiful" or think of "Ho deina kalos", "this one is beautiful").

They are the public proclamation by a man of his anal coitus with a boy as an act of worship,--not as an incitement to lewd and lascivious sensuality.

But the three great tragedians - Aischulos, Sophocles, Euripides - also acknowledge paiderastia. Platon talks about it. Later writers like Xenophon, the historian (\pm -400), mention that, in Sparta, boy love blended with real Greek education. Also a Ploutarchos (46/120) mentions e.g. that, legally speaking, the erastes or lover of boys, in the public assembly or agora, had the same rights as the father or the older brothers in defending the interests of the eromenos or boy.

“According to Bethe (Note -- Erich Bethe, Die dorische Knabenliebe (Ihre Ethik und ihre Idee), (The Doric Boy Love (Its Ethics and Idea)), in: Rheinisches Museum für Philologie, Neue Folge 1907) the inscription on Thera that Krimon’s copula with the hem of Bathukles in the sanctuary proclaims that with it the boy was culturally granted noble manhood or, as one says in Greek, ‘aretè’ (virtue, virtue).” -- This implies that the god Apollon was very intimately involved in the boy’s ‘nobility’ -- in this sense it is ‘religion’ in the narrower sense of ‘divine service’!

The Law.

The erastes, boy lover, was a mature man. The eromenos, the beloved boy, was an unmarried boy, beardless, before the time of his sexual maturation.

The lover should, for the rest of his life, act as a kind of “godfather” to the boy: help him find a good wife, help him get married, uphold a strict ideal of manhood with him - think of the Theban soldiers who fought as lovers. If the ‘godfather’ did not do so, he was punishable by law -- this alone shows how infinitely far antique-doric paiderastia is from what we now call pederasty!

A sacred ‘transfer’.

Vanggaard, o.c., 32f . -- The Dorians supervised the education of the boys with a zeal, a strictness, and a sense of logic that commanded the highest admiration in the rest of Greece.-- Everywhere the goal was the ‘aretè’, -- a term meaning ‘noble man’, for all Greeks.

Vanggaard notes that ‘aretè’ in Old Norse can virtually be translated by ‘hamingja’.-
- Anyone who has read N. Soderblom Das Werden des Gottesglaubens (The development of faith in God), knows that ‘hamingja’ means sacred-occult life-force.

Theognis of Megara, a Dorian aristocrat (-600/-500), supporter par excellence of pederastia, says to his boy Kurnos: "To you, Kurnos, in my goodness as a friend-lover, I want to teach what I myself, when I was a boy, learned from the aristocrats". In other words: the goddess-given eros of a Theognis drove him to transmit to Kurnos aretè. Cfr. Vanggaard, o.c., 41.

Occultly seen: as well Theognis as Kurnos were bathed in the universe-life-force (voodoo: gros bon ange), possessed therein a body- and a personality-life-force (voodoo: âme en ti bon ange), governed by both the lucky star or destiny-life-force (voodoo: z' étoile).

In the anal copula, the lover's aim was to make the boy share his quadriplegic fluid forever. Thus the boy received a virtue that was both God-given (hence the rite - a rite it was - had to be performed in the temple of the god) and ancestral.

The Greek nobility in particular insisted that in this way the genealogical vitality was passed on from generation to generation.-- Which means that we are dealing here with a typical ancestor cult - also known as 'manism'.

Cfr. E.RF. 83: The natural-biological and the sacred are distinguished but not separated. Cfr. E.RF. 156: Fluid co-fertilization. Cfr. E.RF. 63 (Tôledôt).-- The lineage is the leading idea.

The mythological axiom.-- The act was done with before the eyes of the mind the myth.

Thus, for example, what follows. -- Poseidon, the god of the seas, had as his eromenos Pelops, the well-known hero, after whom the Peloponnese is named and who was married to Hippodameia.

One day Laios, prince of Thebes and husband of Iokaste, visited Pelops. Laios teaches Crusippos to ride a four-horse harness. But fell in love with him "with an insatiable eros". He kidnaps the boy, without informing his father, his host.

Result: conflict between Pelops and Laios. Pelops, enraged, curses Laios and his family (note -- the curse applies to both the individual and his descendants, -- the family tree).

Result of the curse: Laios is killed by his son Oedipus (both doing so unconsciously, incidentally) on the road from Thebes to Delfoi (Delphi). Oedipus then marries Iokaste (he and his mother do this unconsciously).

Blinded and carried by a blind fate, parricide and incest are performed as the effect of a “well-executed” fate. ‘Fate’ here means, of course, ‘fate’. - Note that, legally speaking, it is not Laios’ eros that is to blame! No: the fact that he does so outrageously!

Note.-- That - according to Aurore Gauer (E.RF. 158) - sexual magic and religion are titanic, i.e. harmony of good and evil, is shown later in Hellas, when the artistic thinkers emerged.

Whereas the archaic-aristocratic paiderestia was about passing on virtue, the kunkisch or ‘cynical’ porn-sex was anything but that.

Bibl. st.: Maria Daraki, *La sagesse des cyniques grecs*, (The wisdom of the Greek Cynics), in: Cl. Mossé, prés., *La Grèce ancienne*, Paris, 1986, 92/108.

A.-- The ‘kunikoi’, the ‘dogs’, the cynics, since Antisthenes of Athens (-455/-360), disciple of the philosopher Gorgias and also of Socrates of Athens, and the notorious Diogenes of Sinope (-419/-327), cultivated the right to be different. These transverse people cultivated the dogmatic, i.e. shame-free life that expressed itself in counter-culture. They were anti-marriage (prostitution, homosexuality, incest were condoned), anti-welfare (labor, especially agricultural labor was scorned); the ‘diaita’ (meaning the infrastructure that includes housing, food and drink) was turned upside down; they were also anti-established religion (sacrifice and death rites were scorned). And so on.

B.-- In the name of the right to be different e.g. Diogenes ate and drank publicly in the agora, (which the other Greeks never did). “When passers-by saw him eating in the public place, they called him a ‘dog’, i.e. shameless, unworthy of human life”.

In the name of the axiom that everything private could and should be done in public, Diogenes masturbated in public and Krates and Hipparchia copulated in the agora.

The animals and the deities conceived as animal entities were set as the norm by the cynics. They held their behavior to be ‘divine’.

Diogenes proposed to be honored by decree as the god Serapis. The masturbating ‘god’ Pan was their example.-- That is the other side of the divine coin.

Sample 40. -- Telestics (initiation theory). (211/ 220)

The classical dictionaries - always a good starting point for true knowledge (according to de Groot) - will tell you that ‘to initiate’ means “to teach someone the axiomata and the praxis of life so that he/she belongs to a group”. For example: “to initiate a neophyte in the Mysteries (E.RF. 70) of Eleusis” (note -- in which the earth goddess Dèmèter was worshipped).

By the way: ‘teletè’ in ancient Greek, means ‘initiation’ (lat.: initiatio), -- literally: to initiate into the sacred. In ancient Greek, ‘initiation’ runs together with ‘completion’, bringing it to a good end.

We saw e.g. - E.RF. 208 - that the act of paiderastia was actually, at least the first time in the temple of the god, an initiation rite, i.e. the boy was initiated into (the male fluid or life force of) the noble manhood.

Since it was precisely by this that the quality of life - virtue or aretè (lat.: virtus) - was founded, this initiation rite was a very important thing.-- Let us examine it briefly in this chapter.

Bibl. st.:

-- J.Duez, *Initiations à la magie d’Afrique noire*, (Initiations to black African magic), Villeneuve-sur-Bellot, Bersez, 1984;

-- S.Lancri, *Doctrines initiatiques*, (Doctrines initiatiques), Paris, Adyar, 1975 (theosophical);

-- A. Chaleil, *Les grands initiés de notre temps*, (The great initiates of our time), Paris, Belfond, 178 (Blavatsky, Crowley, Evola, Guenon, Gurdjeff);

-- Francine Gugliero, *L’initiation féminine*, (Female initiation), Paris, Friant, 1982 (the ancient Syrian Ishtar prostitutes, the ancient Egyptian Isisisms, the eleusinian Dèmètermysteries, the fodder initiation (E.RF. 199), the puberty rites and the “secret societies” in Africa, the traditional witch, the Cathar initiation, the female freemason initiation).

Note.-- Attention is briefly drawn to a New-Agaf phenomenon, namely transformation.-- Like-minded people work, in unison, on self-transformation in such a way as to expose the possibilities for growth.

Bibl. st.:

-- H. Warnaar/ K.Hafkamp, *Wegen en dwaalwegen van de nieuwe tijd (Zestien gesprekken)*, (Roads and avenues of the new age (Sixteen conversations)), dealing with things like unity, new consciousness, new ecology, new paradigms, transmutation, networks,-- with often mixed feelings.

-- Jean Houston, *Op zoek naar de innerlijke geliefde (Een reis door de sacrale psychologie)*, (In Search of the Inner Beloved (A Journey through Sacred Psychology)), Deventer, Ankh-Hermes, puts myths (traditions) first but designs a re-founded model of “transformation and wholeness”.

Spiritualism (philosophical).

Bibl. st.:

-- G.Verbeke, *De wording van het wijsgerig spiritualisme* (The genesis of philosophical spiritualism), in: Tijdschr.v. Philos. 8 (1946): 1 (febr.), 3 / 26;

-- id., *De wezensbepaling van het spirituele* (The determination of the essence of the spiritual), in: Tijdschr. v . Philos. 8 (1946): 4 (Oct.), 435 / 464;

-- J. De Brandt, *Onsterfelijkheid* (Immortality), in: Tijdschr.v. Phil. 10 (1948): 1 (Feb.), 3/30.

Parmenides, Anaxagoras,-- the first by his ontology, the second by his theory of the 'nous' (lat intellectus, spirit) that founds purpose, prepare the actual spiritualism.

Socrates is probably the first person in whom we find an actual spiritualistic philosophy, at least if we are to believe the picture that Platon has given us of his master. For example, in the Faidon dialogue (which develops a doctrine of the soul along the lines of Socrates).

Aristotle, Platon's pupil to a certain extent, adds that all that is incorporeal is self-conscious.-- Only in the late antique Plotinos does all that is spiritual or incorporeal characterize self-consciousness as necessarily indivisible singular.

Only the late antique Plotinos characterizes all that is spiritual or incorporeal and self-conscious as necessarily being indivisibly singular. Which means that in its essence it contains no matter, not even tenuous matter. So in short: the purely incorporeal self-consciousness.

That - such a disembodied - self-conscious, all-embracing soul (all that was, is, will be) - is proper to man as a being elevated above inorganic, vegetable and animal nature.

Thus, if there is an etheric and an astral soul, then in the case of man it is merely the implantation of the immaterial soul in the whole animistic or fine-material system. Nothing more.

In other words: the immaterial, (self)conscious, with an eye for all that is, was, will be, gifted soul expresses itself in the fine or coarse matter. Precisely by a soul body.

And this is twofold: through the etheric soul body it can express itself in a biological body that is the coarse material form of it; through the astral soul body it can express itself in an etheric soul body. In stages. With transitions. Thus the incorporeal soul lives in the great flood of the animistic system which we have so far tried to portray.

All that precedes and especially all that follows must be understood from this spiritualistic background. For it is only in this way that the purely incorporeal Yahweh or Trinity of the Bible can be situated.

The “soul” of a plant.

The fact that animals have “a soul” somewhere is still acceptable even to the flattest materialist. But that a plant also has “a soul” still amazes many time-age people.

Mellie Uylert, *Plantenzielen* (Plant Souls), Amsterdam, De Driehoek, s.d., 21, says the following: “An American expert on lie-detectors (he prefers to call them ‘polygraphs’) is Cleve Backster in New York.

He began his experiments by attaching such an instrument to the plant he was going to water, to see if the electrical resistance of the leaf would change according to the rise of water from root to leaf.

To his surprise, he saw a curve appear similar to the one that registers the emotions of a human being. While the device was still attached to the plant, he thought, “I’m going to burn a leaf of the plant”. So it could also “read minds”.

Even at a distance, the plant that was cared for daily by him, and whose vibrational field (note: aura) was thus connected to his own, reacted to what he did or what happened to him.

This we keep in mind,--even though there will always be “rock-solid scientists” who raise objections to this from their axiomata.

Homeopathy. (213/216)

In order to understand - not just ‘register’ - what we are about to say on iboga initiation, a word on one of the axioms of homeopathy.

Dr. Martine Boëdec, *L’homéopathie au quotidien*, (Homeopathy in everyday life), Encre/ Arys, 1989, 11/26, tells us that in order to understand the homeopathy of Chr. Fr.S. Hahnemann (1755/1843), one must put forward what follows.

1.-- Hippocrates, Paracelsus, the Arab physicians, Van Helmond, Stahl, Haller are, as it were, pioneers for him.-- From the Hippocratic tradition he inherits, since his discovery in 1790, the axiom “similia similibus” (E.RF. 50).

2.-- He added to this the axiom of infinitesimalisation (extremely diluted substances) as well as the axiom of singularisation (individualisation) (every single person is different from all the others).-- This is expressed, for example, in clinical observation and the interrogation system.

Kina powder.

Hahnemann once treated patients suffering from swamp fever with “Countess’ powder” (in Transylvania, in the center of Romania).

The disadvantage was that often the functioning of the stomach was disturbed to such an extent that nausea and vomiting occurred. “Why is it - so Hahnemann asked

himself - that the so well documented work of Cullen (Cullen's Medicines) recommends out-and-out chinapowder to benefit the stomach function?

The initiation -- Hahnemann himself swallowed a large quantity of quinine powder. He became ill: fatigue, muscle aches, headaches, lack of appetite! If he continued, there was even a fever! But not an ordinary fever! But attacks of swamp fever.

Discovery: High doses of chinapowder induce fever. Small doses cure.

The axiom.

- a. Kina powder, taken by a healthy person, induces symptoms of illness.
- b. Symptoms of disease, treated with chinapowder (in doses to be calculated), heals. This is the law of similitude or similia similibus. the like through the like.

Induction.

Hahnemann suspects that he has met a sample (specimen) from a collection. He generalizes. When the test was repeated, the result was the same in himself. Also with his wife and friends.

With other medicines he always got the same result. Homoeopathy was born. In 1810 he published his 'Het organon der geneeskunst'.

The outline.-- Homeopathy is:

- a. a disease or malady found
- b. cure by inducing a medicinal disease or malady stronger than the one found.

Simillimum.

Every disease - so Hahnemann specifies the axiom of similitude - must be curable somewhere by a suitable remedy (mineral, vegetable, animal or whatever) that faithfully (hence simillimum or most similar), produces the same malady.

Homeopathy: a kind of toxicology or poisonology.-- Toxicologists record the phenomena that elaborate poisons.

Coffee, in high doses, for example, causes headaches in healthy people. Headache treated in small doses aggravates.

Vomiting nut (nux vomica) in too large doses induces among other things gastrointestinal peristalsis, but in small doses it cures gastric problems and is a carminative (medicine that expels digestive gases).

Atropa belladonna in higher doses over-stimulates the nervous system, -- in small doses it calms the nerves (and e.g. cramps).

Note.-- It is immediately clear that homeopathy in its way realizes the axiom of antique Greek sanctuaries (Asklèpios): “ho trosas iasetai” (he who originates the disease will get rid of it). The doses (too high) that beget the malady, will (in sufficiently small doses) get rid of it.

Vaccinotherapy.-- The similarity axiom also underlies Jenner’s vaccino-therapy (1749/1823) that ensures the resilience (stronger counteracting agent than the ailment causing agent) of the organism.

Jenner, an Englishman, inoculated a small amount of “miasma” (Greek for “stain”) - here: infectious fluid - that he purified from the pustules of sick cows (cowpox) into the skin of humans. The dosage is such that it is insufficient to induce smallpox but still sufficient to allow the organism to develop counteracting substances (‘antibodies’).

By the way: today’s homeopathy uses substances that are similar to the vaccines and serums of allopathic medicine.

This is what one can do with ‘diluted’ (if the active substances are solid, then the dilution is also called ‘rubbing out’) or, as one usually says nowadays, potentised active substances.

Three main types can be distinguished (since R. Arnt (1835/1900, psychia-ter) and H. Schulz (1853/1932) pharmacologist):

- a. weak stimuli enhance life;
- b. moderate ones begin to enhance life;
- c. strong ones inhibit and very strong ones paralyse life.

Note.-- Purely empirically (i.e. haphazardly experimenting) and intuitively (mantically if necessary), the magicians/magicians have always sensed this differential (weak/medium strong/(very) strong).

Note -- The dosages vary according to the resistance (immune system) of the individual to be treated. Hence the sometimes lengthy contact in order to work out the correct definition of the ailment.

Note -- Homeopaths are divided into three schools.

The unicists say: one medicine at a time!

The pluralists say: more than one remedy at the same time or alternately.

The complexists say: more than one medicine in one preparation.

Hahnemann was a unicist. The medicine must be adapted to the ailment, preferably in its general psychological or local symptoms.

Dr. D. Gouin, *Comment se soigner par l’homéopathie*, (How to treat yourself with homeopathy), Paris, M.A. Editions, 1989, 21ss., says the following about this.

In angina (inflammation of the throat, for example), the symptom “40° fever” is “banal”, but the symptoms “confusion of mind”, “absence of thirst”, “not even sweating at 40° fever” and/or “bad mood just before the period”, “crying in bed” are “original”, i.e. more meaningful.

The local symptoms - contrary to mesotherapy (E.RF. 178), which focuses on them - are not regarded very highly homeopathically. The general and psychological symptoms are.

Note.-- With the journalist N. Bensaïd, *Le sommeil de la raison*, (The sleep of reason), Paris, Seuil, we can conclude that “the new healing methods, including homeopathy, are on a par with astrology, mantra and all that is paranormal”. This seems to be true because of the profound nature of homeopathy, which relies on dosages that, according to the axioms of the hardcore biologists and physicians, are either a nonsense or close to it.

Note.-- Isopathy is a variant of traditional homeopathy. Ilse Dorren, *Isopathie (Het zieke lichaam als zijn eigen genezer)*, (Isopathy (The Sick Body as Its Own Healer)), Deventer, Ankh-Hermes, 1984, 26, says: “If the similar helps so much, the exactly similar (total identical) must fight an ailment even more powerfully. The difference lies in the terms homeo- (similar, which is one case of analogy or partial identity) and iso- (totally identical).

The active ingredients used by Ilse Dorren’s isopathy are called ‘nosodes’. For example, what follows.

Anthrax is a cattle disease that, contrary to foot-and-mouth disease, also affects humans - and then very seriously. A veterinarian, guided by homeopathy in the time of Hahnemann, extracted the stain - active ingredient - from the livers of slaughtered sheep suffering from anthrax, -- turned it into “an active ingredient” with alcohol. The isopathic nosood ‘anthracinum’ was made on that model.

An initiation rite. (216/ 220)

We now have the necessary premises to better understand a rite of initiation.

Bibl. st.: Iboga (Voyage au pays de “l’ herbe miracle”), (Iboga (Journey to the land of the “miracle herb”)), in: *Newlook* (Paris) No. 128 (1994) avril.-- It is about the so-called bwiti religion.

The Fang.- The Fang are a farming people in West Africa (Cameroun, Equatorial Guinea, Gabon. There they use a plant as an initiation material.

Since time immemorial, the plant - a spirit-rich plant (E.RF. 162; 191) - has been used to contact “the dead”.

Tabernanthe iboga -- This plant is an apocynacea. The explorer Griffon du Bellay discovered it in 1860.

The pygmies of the region use a decoction of it to beat tamtam for several days without feeling any need to eat, drink or sleep.

They use the Fang as a spirit-rich plant at the center of a bwiti initiation. The bwiti is a mixture - a ‘syncretism’, as it is called (i.e. a mixing of elements of more than one religion) - of fang ancestry and Catholicism.

At the time, the Wise Men (the initiator) organized this bwiti religion in secret societies (E.RF. 201), among other things to suppress the evangelization of the white missionaries.

Around 1900, this religion becomes very influential. One day, one of its advocates is murdered, as a result of which the Fang revolt under the leadership of the leaders of the Biti religion.

1960: The Bwiti religion wins this ‘war’ and Léon M’Ba, a Bwiti initiate, becomes the first president of Gabon.

Note.-- The story of Newlook proves for the umpteenth time that religion is first of all ‘really’, (ERF. 08), i.e. problem-solving, thought. Cfr. E.RF. 49; 58; 82; 99.

The rite.-- The ‘ordinary’ rites are public. But the ‘initiation rites’ are secret. For the latter are the foundation.

(1)-- Preparatory rites.-- Group-wise, the candidates are locked up in a hut adjoining the bwiti temple. The diet: boiled bananas and rice. Complete silence (reminiscent of the “*altum silentium*” in traditional monasteries and seminaries). Sleeping is done on the ground (the earth).-- A bowl of weeds accompanies the sleep.

Every night (E.RF. 54; 67; 100; 106; 113) the initiates take the bowl into the forest where they “cleanse” (catharsis) themselves by rubbing with kaolin (a kind of white clay). Then they lay down - for a few minutes - on smoking leaves, covered with a sheet or tarpaulin.-- After this ‘cleansing’ they are ready to eat iboga.

It should be noted that seclusion and modesty are necessary conditions of concentration (E.R.F. 68) or “mania”, which directs the intentionality of the initiates’ consciousness towards, makes them pay attention to, what the axioms of the bwiti religion “show” (the domain).

(2) Actual initiation.

This is - according to the author of the article - the test of strength. So to the temple where the great journey (E.R.F. 19; 139) into the realm of the dead takes place.

Note.-- Note a religious structure in what follows, i.e. birth/ death/ rebirth.

A. -- First night.

The wise man gives a glass of iboga extract to drink to the initiates dressed in red. - Red’ is the sign of ‘birth’. -- Agitated by the active ingredient, they hop and dance and spin around every pole of the temple.

Around midnight, men, women and children dust their faces with kaolin powder. Immediately they penetrate to the deceased ancestors.

Note.-- Again, like E.R.F. 209, manism.

By the way: as P.W. Schmidt, *Origine et évolution de la religion* (Les théories et les faits), (Origin and evolution of religion (Theories and facts)), Paris, Grasset, 1931, 89/104 (Manisme), says, the manist theory of (origin and essence of) religion is the work of Herbert Spencer (1820/1903), sociologically oriented thinker). In its Spencerian form, it is open to much criticism (including naïve evolutionism) but it exposes a basic religious phenomenon.

Let us continue the story.

Every hour, the priest gives the initiates grated iboga root to eat. The effect is that they vomit every time. Although they try to keep at least some iboga root in the stomach, everything has to come out again.

Note. - Remember now E.R.F. 214 (The Initiation).-- Until the morning, all dance to the rhythms of a plucked harp.-- The last dose of iboga root goes in,-- despite the exhaustion. The plant will prevent sleeping until the next part of the rite.

Note.-- Remember E.R.F. 215 (Dosage): the wise man apparently administers high doses! But, as the sequel will show, he is counting on a quick adaptation from the initiates.

B -- Second night.

The color is white. A dead man is being honored. One by one, the initiates kneel down at the feet of the weatherman, stroking his chest. With a powerful gesture he makes them stand up. At his command, they perform a complicated series of footsteps -- reminiscent of rock 'n' roll movements, according to the reporter.

Note -- "Rock 'n' roll" in American vernacular means "orgasm". E.RF. 67 (Congo dance) already gave us a model on the subject. Fertility ritual dances are legion. Especially in Negro Africa.

Later in the night, iboga is distributed in abundance. Now they digest the root without vomiting.-- A few hours later the journey into the land of the dead begins. The temple then witnesses the scene of a religious drama.

The plucked harp thrills the crowd in front of the temple. There, a pyre has been prepared. The weatherman sets it on fire. Drunk from the iboga, some with torches light flaming straw.

C.-- Third night.

The color is blue. Sign of rebirth. The wise man (he alone is dressed in red) pronounces the magic words and wakes up the initiates.-- The followers come to hear the story of the journey in the land of the ancestors.

The story.

One initiate -- with an awkward and monotonous voice -- speaks: "I am walking on a narrow road surrounded by mango trees.-- I see a crowd of repulsive people dragging themselves along. They go on and on,-- without paying attention to me. They are dead.

"Have you seen the bwiti?" asks the wise man. - "I saw an old man, covered with wounds and pustules. Repugnant. - He said, "I am the bwiti, the chief of the dead. Go and tell the living that you have seen the bwiti".

So much for Newlook's - apparently very incomplete - report.

Afterword.

1. The significance of the repulsive ancestors, especially their chief, lies in the fact that, because of the missionary work, the rites, and even the whole traditional belief, the ancestral souls are in deep crisis, with the result that, in the other world, the ancestral souls lack vitality. Think of E.RF. 60, where the blood (soul) drinking gives some life force to the Greek ancestors.

2. But now listen to the surprising part of the report.

“On that - on that story - the supporters cheer and sing in chorus. “Saturated with strength and power I would like to meet an opponent of my stature. May death kill me if it can!”. -- Until late in the morning the initiates are telling such stories”.

Note -- E.RF. 214 and 215: The medicine malady stronger than the malady encountered! Here is an analogy: by venturing into the abominable realm of the dead, strengthened by the spirit-rich plant iboga, in a group and under the guidance of an initiate, one gains a life force that makes one able to cope with life in the everyday sphere of the ancestors who rely on the fluids of the living.

Note -- We saw E.RF. 212 (Spiritualism) that the immaterial soul implants itself in the animistic system (= all that is fine) and thus in the coarse material system (all that is coarse). The implantation includes the whole ancestral system (= all the ancestral souls in the other world) that accompanies us all, willingly or unwillingly. Especially in a Negro environment where the ancestors play a big role and are very ‘close’ in daily life.

Through the iboga rite, the Fang strengthen themselves against the exhaustion phenomena that inevitably weigh on the environment that has seen its traditional faith collapse under the influences of the West and, among other things, through all kinds of missionary activities.

In other words, the iboga rite is a revitalizing religion,-- a religion that must allow it to survive.-- Its initiation provides a stronger energy than that provided by the failing ancestral religion.

Note.-- The tabernanthe iboga, as a plant, naturally, animistically, has a soul and its soul substance. But - those who are mantically gifted will confirm this - it is controlled by plant spirits. Every species of plant is, as it were, created by its own spirits, ‘Urheber’ - to use N. Söderblom’s words.

Whenever plants are used, especially magically and/or initiationally, one has to deal with these spirits as well as with their soul(s). Some plants are controlled by very dangerous beings. So, apparently, are the tabernanthe iboga.

These greatly enhance the pagan, anti-Mission effect. One should not forget that, among other things, crosses are burned in the course of the rite.

Sample 39. From protoscience to science. (221/223)

The constantly recurring observation that the present-day sciences have to take root again and again in a pre-scientific knowledge that afterwards turns out not to be so pseudo-scientific after all, proves beyond doubt that the pre-modern cultures used proto-science as well as pseudo-science.

-- W.H. Calvin, *Hoe de sjamaan de maan stole (Een reis naar de oorsprong van de wetenschap)*, Amsterdam, Bakker, 1993 (// How the Shaman Stole the Moon, (A journey to the origins of science), (1991)), demonstrates this with regard to predicting e.g. lunar or solar eclipses. The book is fascinating but marred by e.g. an interpretation of the origin of prayer (o.c., 20vv) that is simply simplistic. Typical for a neurobiologist who designs “a psychology of prayer”. Calvin will not forget much about religious science either. So far so good.

More interesting, from the point of view of the purpose of this little chapter, is Margaret Kreig, *La médecine verte*, Paris, Plan, 1968 (// Green Medecine (1964)).

Kreig shows that traditional cultures, in terms of knowledge of plants, offer an unprecedentedly fascinating stock from which modern science can draw to its heart's content. Around 1900, at least 8,050 medicines were based on roots, bark or leaves of plants.

The progress of chemistry eliminated this treasure without mercy.-- But “green medicine” is back! Why? Because biochemical analysis is very expensive and has to fall haphazardly on something useful.

-- B. Holland, *Pharmacie (Les médecins de l'antiquité n'étaient pas si nuls)*, (Pharmacy (Ancient physicians were not so bad),), in: *Courrier international* 198 (18/24 août 1994), 30, says: The National Cancer Institute examined 114,000 plant extracts (from 35,000 species) and ... did not find a single testable anti-cancer drug! But - Holland says - fortunately there are the folk traditions and the healers. They have a protoscience that can prevent many useless chemical expenses.

Tabernanthe iboga.

Let us return to our initiation plant of the previous chapter.

R.Evans Schultes (Harvard)/ A. Hofmann, *Over de planten der goden (Oorsprong van het gebruik van hallucinogenen)*, (On the plants of the gods (Origin of the use of hallucinogens),), Utr./ Antw., Spectrum, 1983 (// Plants of the Gods (1979)), 57 (Characteristic) and especially 112/115 (Guide to the ancestors) give a partially different version of what is done with the plant in West Africa.

This does not show that Newlook's account is incorrect, but rather that the use of iboga is ambiguous and thus depends on the local axiomata that direct its use to a domain.

Return to Iboga (Voyage au pays de "l' herbe miracle"), ((Journey to the land of the "miracle herb"), in: Newlook 128 (1994: avril).-- Ibogaine is an active ingredient (in the plant) whose fundamental role in the treatment of addiction to hard drugs, heroin and cocaine has been clearly demonstrated by American researchers.

1956.- Ciba-Geigy laboratories discovered that ibogaine was as effective an analgesic as morphine. But they leave it at that.

1962. -- Howard Lotsof, a 19-year-old drug addict, experiments at random with a dose of ibogaine. The effect lasts 36 hours. After this 'journey' the need for heroin ceases.

He has six other addicts try the same thing. After a first trial, five of them abandoned the drug -- Lotsof continues. In 1966, he was jailed for "unlawful sale of hallucinogens.

Howard founded the National Institute of Drug Addicts (NIDA), a small institute for ibogaine research. Ibogaine is marketed under the name Enabuse.-- The institute sources the plants from Gabon. According to the nida, ibogaine breaks the devil's circle of drug addiction "in two days".

1. The interaction between serotonin (a substance secreted by the brain) and other neurotransmitters induces a dreamlike state in the patient, which triggers the pre-drug experience. A stream of (repressed) memories emerges from the memory.

2. Then begins a time of inner introspection that brings with it a phase of guilt and fear.

3. Then, out of this 'dream', a light appears that makes the future of the person concerned look positive. He/she sees the film of his/her life - including the mistakes that led to drug use.

4.-- Awakening from the dream is accompanied by an absence of need for drugs and a restored soul life.

Note.-- This again differs from Newlook's account and from what Schultes Hofmann tell us about the effects of iboga. Again, the phenomenon (the domain) becomes visible and experiential through axiomata that direct the consciousness intentionality so that the domain shows itself. Well, different axiomata about the same thing give different phenomena or domains.

Dr Stanley Glick (Medical College of Albany), naturally suspicious at first, nevertheless takes up the research: ibogaine cleanses rats of morphine and cocaine poisoning.

He wants to try out ibogaine on humans. The American government prohibits it. Because other scientists discover that when one cuts open the rat treated with ibogaine, one finds brain damage in the cerebellum (resulting in disturbance of the sense of balance and posture). "Would the cerebellum (= the cerebellum) sometimes record drug addiction and release ibogaine?".

But Act Up - an association fighting AIDS and drug use - denounces "the scandal": "It is preferable to live fifty years with a few neurons less than to die of an overdose"!

1993 (Sept.) -- The Drug and Food Administration allows the University of Miami to test ibogaine on twelve people.

So much for the Newlook article.

Note -- Bibl. s.: -- R. Evans Schultes/ P. Mangelsdorf/ A. Hofmann, *On the Plants of the Gods*, Utr./Antw., 1983, 112.-- Read E.RF. 90 (Dema-education).

Zame ye Mebege (the youngest of the creating deities) gave us the eboka (= iboga) as a gift.-- One day he saw the pygmy Bitamu high up in an Atanga tree picking fruit. He caused the pygmy to fall out of the tree. The pygmy died.

Zame ye Mebege cut off the limbs and the little toes of the corpse and planted them in various places in the forest.-- These grew into the eboka bush.

Such is the origin myth. It has much of the dema-religion, for one kills a man in order to plant him in the earth and thus see a plant arise.-- Speaking of the spirits of a plant!

Indeed, Zame ye Mebege is an 'Urheber' (causer),--as N. Söderblom would say.

Sample 42.-- Thoughts and thought forms. (224/228)

The soul (among other things, as an immaterial person's core) and its fluidic field (= aura or radiance) have occupied us for several chapters now. Now is the time to examine one of its most unnoticeable aspects more closely.

Bibl. s.: Bill Tracy, *Se protéger contre le choc en retour*, Viels Maisons, 1985, 11/14 (L' état d'esprit). (Protecting yourself against backlash, (The state of mind)), This text by Tracy seems all too simple for ...scientifically-complicated minds, and yet it is pure gold concerning our subject. We adopt his thoughts but in a different and clearer form, of course.

Karl Ottovich Zeeling.

Sheila Ostrander/ Lynn Schroeder, *Parapsychologische ontdekkingen achter het IJzeren Gordijn*, Haarlem, Gottmer, 1972 (// Psychic Discoveries Behind the Iron Curtain (1970)), 234v..

Zeeling was probably the greatest folk healer in the then Soviet Union. In the distant Siberian city of Tomsk, sick people from all parts of the Soviet Union came to him.

A scholar characterizes him as follows:-- "Zeeling is a tall and handsome man.-- He knows nothing of the fully clothed patient ...-- He extends the hand. That hand gropes calmly,-- makes twisting movements, -- a little above the body.-- "You have lost your appendix" he says. "That is correct. Yesterday I was allowed up for the first time after the operation" says the patient with a broad smile.

The scholar continues: "People - sick people - enter the room one after the other. Each time, Zeeling makes a diagnosis and gives the exact healing method. -- Another scientist who worked with Zeeling says: "The cooperation has given us extraordinary new ideas about the nature of life, -- especially about the energetic nature of thought.

By the way: Under the barbaric purges of Stalin, the man was murdered in 1937.

Note.-- One sees it: a. 'scholars' learn from a folk healer, b. who must have exposed the essence of thought very thoroughly.

Kristi Yamaguchi.

Carol Doi and Jim Yamaguchi, two Americans of Japanese origin, have a child, Kristi, who comes into the world with x-legs.-- Carol, in particular, has only one thought: "that Kristi can go normal". -- After four years of orthopedic shoes, Kristi can walk normally at the age of six.

But Carol has a new thought: “that Kristi can do any kind of exercise with her legs”. The girl awakens to a persistent thought: to become a skater. Carol takes them to the ice rink at four o’clock in the morning for additional practice. -- After fifteen years of continuous training Kristi is allowed to attend the Olympic Games in Albertville. Where, as a shining female star, she snatches the gold medal.

Note -- Now reread E.RF. 79v. (The surprise). In the sex change a thought (from the invisible) was apparently at work.

The axiomata. (E.RF. 225/226) Axioms define a domain which, illuminated by our concentrated intentionality, becomes phenomenologically articulable.-- We do so now.

1. Axiom 1.

Note: The term “thought” is understood to mean a content of consciousness encompassing both intellectual conception and the appraisal of mind and value-feeling associated with that conception, as well as the corresponding acts of will.

Our mind is both intellect and value-feeling and will at the same time and indivisible.

Note -- One reads E.RF. 10 (Idée-force). Fouillée, as a convinced idealist thinker, put the power- or energy-charged idea at the center of his philosophy.

Well, here is the first axiom.

Every thought - especially if held for a long time - has an effect somewhere in the fluid or rarefied part of the universe (which includes our immediate surroundings). Negatively formulated - according to Tracy - no thought misses its effect.

In other words: if thought (= omen), then fluid effect (= sequel). This is the peculiar causality of all thoughts, especially if they are prolonged.

2.1.-- Axiom 2.

In the finite or primordial part of the universe, every thought - especially if sustained for some time - produces a fluidic thought-form (understand: creature-form) which is the immaterial thought in itself (our mind is immaterial in itself) - E.RF. 212 (Spiritualism) - implanted in the subtle cosmos.

Note-- In English, thought-form is called “thought-form”, in French “forme-pensée”.

2.2.--Axiom 3.

The (in itself immaterial) human mind creates thoughts, which implant themselves as thought-forms in the fine universe.

What is more, if such thoughts are sustained for long enough, they risk creating a kind of independent life for the associated thought forms -- this along the silver cord emanating from the etheric-astral soul body.-- Cfr. E.RF. 197 (First and Second Shadows); 196 (Silver Cord).

In other words, the thought-forms so externalized are a kind of auric radiation, but a thought concentrating in itself.

3.-- Axiom 4.

This axiom concerns the unanimous aspect, i.e. the interpersonal and social side. Jules Romains (1885/1972), known for his *la vie unanime* (unanimous life), (1908), adopted the axiom of unanimity in his poetry and other literary works. In, for instance, *Les hommes de bonne volonté* (Men of goodwill), (27-volume novel) and in *Knock ou le triomphe de la médecine* (Knock or the triumph of medicine), (theatre), what one might call group souls are exposed. With a kind of autonomous life that is peculiar to groups such as family, circle of friends, street people, village, barracks, army, etc.

In our linguistic area Ina Boudier-Bakker is known for her own unanimity with *De straat* (the street) (1924) and especially *De klop op de deur* (the knock on the door), (1930) -not without a naturalistic undertone.-- Now don't think that both literators were occultists. But what they portrayed is exposed to its occult side in what we are now expressing.

Every thought works something out in the immaterial soul or spirit of the fellow-man around us,--among other things, and especially through the thought-forms.

This creates an "una anima", a soul(dust), a group soul(dust).

***Positive and negative thinking.* (226/228)**

From the above axioms we can now, by deduction, better understand the following experiences.

Positive thinking.

Already the Stoics, in antiquity (Zenon of Kition (-336/264) founded the Stoa around -300) are known for their understanding of the power of thought.-- But it is Emile Coué (1857/1926), a pharmacist, who recognized the suggestive or inspirational power of thought in a very practical way.

Note.-- He receives a sick person in the pharmacy who begs for a medicine that he is not allowed to dispense without a doctor's prescription. The man, however, insisted so much that Coué sold him a bottle of distilled water,--with much explanation of the what, the how, the when, etc. A week later, the man came to thank him. He was cured!

Note. - Doctors are very familiar with this phenomenon: it is called the “placebo effect”. As a result of this experience, Coué subsequently immersed himself in applied psychology and developed the Coué method. In scientific circles - of a rationalist nature - people will say: “We know that. That is suggestion (auto- and hetero-)!”

To this, it can be argued that this knowledge is certainly not ‘rational’. Why? Because suggestion via the placebo method:

a. it works better with one doctor than with another (which factor x makes the difference?) and

b. with the same doctor sometimes succeeds and sometimes fails (which factor x that escapes rationalistic reason (and is therefore irrational) is then at work).

In other words: The process is not predictable. It cannot be rationally controlled and manipulated.

Rational conclusion: the suggestion (how it actually works) is actually unknown to the rationalists.

Note.-- What is now called, in New-Amendment terms, “positive thinking” (E.RF. 09), is a re-foundation of Coué’s method.

Negative thinking.

Everyone knows people who complain about themselves all the time. They recall their failures or hard days again and again. They always feel immediately what that negative is: pain here; sorrow there.

It is clear that by repeating all the time what is negative in their lives, they keep the ills of life alive and auto suggestively make themselves sick through their thoughts.

Freud once wrote a little work, *Die Flucht in die Krankheit* (The flight into illness): it is possible that negative thinking is one manifestation of this.

Eduard Spranger’s structural psychology.

E. Spranger (1882/1963) is a pupil of Dilthey and thus applies the understanding method (E.RF. 23; 24; 27).-- His *Psychologie des Jugendalters* (Psychology of Adolescence), is a structure, values and culture psychology. His *Lebensformen* (Forms of life), gives us its typology.

What interests us here is the personal core as a source of positive or negative thinking. And thus of thoughts and thought forms. Which, if sufficiently maintained, will leave the subject and enter into the fellow human beings.

After all, Spranger’s psychology of the mind wants to penetrate to the spiritual core, the spiritual I of a personality. By seeing the human being as a member of and in a ‘system’ of values.

The structure of a personality as a source of thoughts and thought forms is an axiological one.

The personality is formed by building up a structure: by (learning to) sense one or more values, by the persistent pursuit - Fouillée's idea force - of one or more values (understand: thoughts) that control the mind (as thinking, feeling, willing).

In model (positive thinking) and counter-model (negative thinking), the personal core, i.e. the immaterial soul as a being concerned with values, reveals itself more or less clearly.

Magical effect.

It is not because Miss Lynn, in her envy, constantly thinks that Miss Rosalin must leave her fiancé alone, that Miss Lynn achieves the goal of actually getting Miss Rosalin to leave the disputed fiancé alone.

But if Miss Rosalin - wound up as she is by raging envy - cherishes the same thought with all her feminine mind (thinking, feeling, willing, above all) steadfastly and continuously, only then does this intimate process grow at a certain point into a strong dose of energy (fluidum) that contains "the thought".

This leaves Miss Lynn, held by a silver cord, as an independent thing. Because, with her intentionality, Miss Lynn is constantly watching Miss Rosalin, this independent energy, loaded with thought, travels to Miss Rosalin,--enters her unconscious and subconscious layers (actually her kundalini serpent) and immediately into her mind.

Now if in the magic field Miss Lynn is stronger than (E.RF. 214; 220) her rival Miss Rosalin, then Miss Rosalin's mind (and kundalini) is overwhelmed, imperceptibly, insidiously, by one thought "I must (and will) leave the man in question alone." -- From her soul depths, Miss Rosalin is 'driven' to leave alone.-- One might call that 'heterosexual suggestion'. Or 'telepathy' that works suggestively.

Conclusion.-- All religions, all occultisms - worthy of the name - put forward the enormous role of thoughts and thought forms as axiomatically decisive. Hence the constant analysis of thoughts individually and intersubjectively. Now we understand better why.

Sample 43. – Action and reaction. (229/233)

In the previous chapter we saw that every “thought” (spirit is insight (reason), value (mind, feeling, estimation), will (choice)) risks working out a possibly lasting “thought-form” in the subtle (etheric and astral) part of the totality of all that was, is, will be.

Now we have to deal with the rebuttals that such a thing necessarily involves: every action (‘work’), i.e. thought (form), risks provoking reaction (‘rebuttal’), i.e. occult rebuttals. With all its consequences.

Bibl. s.:

-- B. Tracy, *Se protéger contre le choc en retour*, (Protect yourself from the backlash), Viels Maisons, Ed. Faire Savoir, 1985, especially o.c., 6/10 (Les différents chocs en retour);

-- A. de Rochas, *L’envoûtement*, (Bewitchment), S.E.C.L.E., s.d.

Axioms.-- We now give what must be prefaced, if we are to understand the domain of all that is wereboth.

1. The ‘occult’ or ‘sacred’ (i.e. situated in the etheric-astral or subtle part of the universe) rebound or reaction is one application of a more general law called “the law of action and reaction”. -- One physical model of this is the infamous boomerang.

2.-- Every magic act is the omen of a sequel, which is called weatherbots.-- By “magic act” we mean E.RF. 43 (The conscious-active magic) and also 47 (The unconscious-active magic).

Note.-- This duality of magic is discussed in Marcelle Delpastre, *Sezs-vos sorcier?* (Sorcellerie et magie en Limousin),(Are you a sorcerer? (Witchcraft and magic in Limousin)), Lemouzin No. 129 (Mars 1994), Tulle.

Lemouzi is a regional magazine. It publishes among other things the folk customs in la Corrèze. The population - like all archaic populations (and ‘knowers’), - distinguishes between “des néfastes” (“débénis”, “débaptisés”, “pleins de malheur”), who themselves suffer a lot and radiate unconscious doom, and “des sorciers/ sorcières” (“ceux/ celles qui veulent et font le mal”, “qui ont le mauvais oeil”).

But by “magic act” we also mean - with Tracy - both white magic (conscientious magic) and black magic (unscrupulous magic).

In other words: as soon as one enters the etheric-astral domain - and who doesn’t? - , one has to deal with a possible werebots, a shock in return.

Note. - Why do we say “a possible weather collision”, when we also say “any magical act”? Because the actual coming through of the werebots is also a matter of occult power relations: whoever is stronger than what generates the werebots, does not feel it. Read e.g. E.RF. 215 (“Stronger than”); 220 (“Stronger than”); 228 (“Stronger than”). In other words, if your life force (kundalini) is sufficiently vital, you are immune to a weather collision.

3. a differential.-- The law of gradual quantitative increase leading to a sudden qualitative leap also applies here: a weak werebots, if accumulated by repeated occurrence, suddenly becomes a strong werebots.

4.-- Lawfulness.-- As Tracy rightly underlines: the chain “magic act/ werebots” is not in itself an intervention of higher (angelic) or lower (demonic) powers. Nor of the supreme being (God, Yahweh or Trinity).

This does not prevent that the werebots can be the sign of e.g. what the Bible calls “judgement of God”, i.e. a direct intervention by God (think of the last judgement e.g.).

This also does not prevent the weather collapses from being the sign of what since Homer the ancient Greeks have called ‘atè’, intervention of a deity (with an unholy end).-- What ordinary people call “a punishment from God”. Think of what the traditional catechism says of “vengeful sins punished by God still in this earthly life”.

Applicative models. (230/233).

Let us now turn to concrete examples.

1.-- The tourist center.-- Already Tracy points it out.-- It is one type of ‘unanimous’ reality (E.RF. 226).-- We all know the ‘glitz’ of today’s shopping and hospitality centres in our cities. Those who venture there take “a bath in the crowd” (Ch. Baudelaire) that engulfs you, -- penetrates you. With fluidity radiating from the countless young and old people concentrated there.

Who has not already drunk from the bag in which the waiter pours you coffee, in which there is perhaps a fluid that is “stronger” than yours, and charged with cancer, for example? Who has ever sat on the chair where you are sitting now,--with a sadness fluid, the result of a severe life disappointment?

More than that and very interesting: the magazine and tobacco shops reveal always a swelling shameless mass of pornographic magazines! If there is anything that leaves a very strong fluid behind - like a “memory of walls”, it is porn!

Sightseers and sensitives catch the atmosphere better and above all much more consciously than the rest: slimy fluids from the men and women (not to mention the sex animals) who expose themselves in full sex, -- fluids that spread winter ailments and the rest.

Note.-- Now reread E.RF. 151v. (The Memory of the Walls), where a Dion Fortune speaks of the aftermath. Just the same but massive and massive it is with the shopping and hospitality centers!

“Do not be surprised,” says Tracy, o.c., 12, “that once back home, you may find yourself, for instance, depressed,-- infected as you are with the thought-forms that are active in the rarefied atmosphere of the city center.-- unless, of course, you find the means to keep them out of you.

The semeiology (symptomology). (231/232).

By what means may one now know that one is in for weather bumps? We distinguish between subjective and objective (= extra-subjective) symptoms.--This is shown especially by examples, for the signs of weather collisions are over-complicated.

2.--A subjective model.--Fear.

A pernicious or conscious attack is felt in the form of discomfort that creates a deep unease. What is striking, in passing, is that three o'clock at night seems to be a kind of prime time. Perhaps what we have in E.RF. 168 (About three o'clock in the morning) is behind it.

Bibl. s.:

-- Dr. P. Steincrohn, *Comment j' ai vaincu l'angoisse*, (How I overcame anxiety), Paris/ Bruxelles, 1975 (// Antidotes for Anxiety (1972)), 20.

Not that the doctor wants to depict anything occult. But the fact that what he says can be experienced perfectly when one examines occult phenomena in depth.

A simple conversation with a patient often teaches more than a thorough medical examination. One example of this.

A woman is speaking: -- I am 33 years old. I am happy in my family. I like cooking and sewing. I also like reading and golf. Financially we have no problem. I have never taken any medicines, except vitamins. I do not smoke or drink.

And now for my problem.

For about fifteen months, I have suddenly had the impression that “a flash” exploded in my head.-- Since then, I have been living at times in a kind of withdrawn consciousness (“état second”; E.R.F. 196), -- in an unreal world. It is difficult to describe: it is as if I see myself living from outside myself.

The sensitives and the sighted, in particular, complain with the regularity of a clock, if at all, in precisely the same sense.

Nihilism’.

I also live through a feeling of “is there any point?”.

Note -- The term ‘nihilism’ comes from the Latin ‘nihil’, nothing. Nihilism’ here is understood as the impression, the sometimes very strong impression, that the overall reality and, of course, life in it is ‘nothing’,-- meaningless.-- That too is a feature of the occult attack. One becomes depressed. With a sadness emerging from the depths of the soul.

I am told that this state is not permanent, but no tranquillizer (sedative) can do anything about it.

Note . The sometimes radical impotence of established medicine may - note - be one trait of occult attack. For it may be that the one who carries out the attack, with the attack also passes on the ability to be helped by ordinary medicines. One cannot be suspicious enough.

Fear.-- And also: I have fear all the time. I have to work up the courage to go shopping or take an ordinary trip in the car, for example. I literally have the fear of becoming anxious. I panic at the mere thought that the crisis, for the umpteenth time, will arise.

Note -- Jesus, who as “ebed Yahweh” (Isaias’ suffering servant of the Lord) lived through our fears in summary, becomes more understandable from such experiences. In the olive-court he was sweating out ...of fear. Among other things because he was subject to rebels because of Satan and the whole of Satan. As no one outside of Him ever was, is, or will be.

Humanity.--- And I am lucky: my husband has been very understanding so far. Without that, I would have given up all hope of ever getting out of this nightmare. But, in fact, is there any prospect left for me? That is the quotation.

Note.-- Transcendental werebots.-- We were talking E.RF. 229 about the second type of magic, namely the unconscious-active one.-- M. Delpastre, o.c., 13s., perfectly draws its twofoldness.

1. Such 'nefasten' or 'unbaptized' are themselves "full of mischief".

They themselves suffer. Even if they possess beauty, health, intelligence, money, they are unhappy all their lives. For example, when they are working with a tool, "l'outil casse dans leurs mains" (the tool breaks in their hands). We underline 'leurs' ('their'), because the same implement does not break in hands not affected by a weather collision.

2. But they themselves are full of evil intentions,-- envious of what others display.

Note.-- Indeed, they themselves are victims, and for this very reason they are disappointed. What they then work out in the form of transference, passing on evil,-- often unconsciously. Which is transcendence ((transitivity)) of:

a (the source of their rebels) over

b (they themselves) to

c (those who come into contact with it).-- This 'ABC'-scheme is classic!

3.-- An extra-subjective model.

We deliberately choose the term 'extra-subjective' instead of 'objective' because the 'subjective' model is equally 'objective' (actually determinable).-- We now look at the structure (especially the narrative structure).

Bibl. s.:

-- Baleine De Philippe, *La saison des fièvres* (The season of fevers), (Roman), Paris, Flammarion, 1991.-- The work is a story of adventures in Africa.

a.-- Gérard Heuliez, an engineer in Equatorial Guinea, has nothing but disdain for the local 'fetishes' (E.RF. 92; 145) and deities.

b.-- But he undergoes a werebots ("choc en retour").-- He becomes entangled in the nets of a Negro-African beauty, a "kirkè" (= sorceress) with a "silken epidermis". She is unsurpassed in bed but also in the skill of casting a (destiny).

c.-- In the end he gets rid of his fate casting thanks to a marginal 'priest'. Since then he is no longer bothered by demonic and lecherous 'ghosts! -- Please note: the novel is based on true events.

Sample 44.-- Larvae (occult head-footer). (234/240)

We resume for a moment the great thread through our samples. E.RF. 105vv. taught us Tylor's animism broadly speaking:

- a. Souls (souls, in the pre-dead and post-dead forms) and
- b. Spirits (spirits, deities, demons, etc.).

In other words: beings. The domain of the sacred (the occult or hidden) includes processes (e.g. the laws of weather collisions), deeds (e.g. white or black magic). But above all beings!

Note. - Ch. Lahr, S.J., *Cours de philosophie*, (Philosophy course), Paris, 1933-27, 604ss. (Méthode des sciences naturelles ou biologiques), (Natural or biological science method), draws attention to the fact that the biological sciences, even when they work in a purely physical (physics-chemistry) way, cannot, indeed must not, forget that they are dealing with beings.

“As a positive science, biology looks at the processes and acts of life to reveal their laws. As a science concerned with living beings, it looks at the individuals and the types in which they can be classified”. (O.c., 605).

Now, a living being is always something irreducible to all others - even congeners of the same ‘type’! All that is individual, singular, unique, single, has never really attracted most scientists - except those of a Romantic bent (Romanticism thought that the singular could also be an object of science, especially when it concerns geography and history): they usually have a very one-sided and narrow-minded preference (i.e. a mostly unconscious axiom) for processes and laws. For even deeds (acts) are not very ‘manipulable’ and, for example, subject to random repetition. Let alone whole beings.

Well, Tylor was right: a very large proportion of all that is ‘sacred’ is living beings.

This means that, as in the case of geography and history, beings are, as it were, absorbed into typologies of all kinds and even into laws. Religion is very much a question of living beings. This makes it highly unmanageable for professional scientists. Now the ground has been prepared for a new part of this course: the creatures.

Note -- An epistemological (theory of knowledge) comment is in order here -- Jacquelyn Wonder/ Priscilla Donovan, *Utilisez les pouvoirs de votre cerveau*, (Use the powers of your brain), Presses Rocket, 1990 (// Whole Brain Thinking (1985), 257, writes as follows.

Visualisation and the ancients.

The psychologist J. Jaynes, in his *The Origin of Consciousness in the Breakdown of the Bicameral Mind*, Boston, 1977, shows, on the basis of comparative history, how much “the ancients” - from Mesopotamia to Peru - differed from us in terms of their way of thinking.

They ‘experimented with:

a/ ‘auditory hallucinations’, i.e. voices of deities (perceptible in exactly the same way as in the Old Testament or in Homer’s Iliad) and/or

b/ ‘visions’ (such as the bramble bush in flames (Moses in the O.T.) and other Biblical miracle stories.

These voices and apparitions - product (according to the psychologist) of the right lobe of the brain - communicated to an individual or a group what the ‘numen’ (the holy will) desired.

Note -- This psychologist has at least grasped that there is another type of perception which he summarises, incidentally with the Bible, with two terms: voices and appearances.

Why do we mention this here? Because any knowledge about beings is only through communication and interaction. Religious life - for the ancients and the post-moderns - is not a laboratory matter, but living and working together with numinous beings.

That is what we are now going to render more precisely,-- not in (psychic or even especially psychiatric) terms like “auditory hallucinations” -- in terms of ordinary human experience. -- True to our method, we give examples. This is: inductive sampling from an over-complicated domain.

Larvae (head-footer) (235/240)

In ancient Latin, ‘larva’ is **a.** ghost, **b.** mask (but haunted), while ‘larvalis’ means ‘haunted’ and ‘larvatus’ means ‘bewitched’ (‘possessed of a ghost’).

There is no good Dutch word for it, but (occult) ‘head-footerr’ more or less indicates the external form.

Titanic-olympic and satanic.

Reread E.R.F. 156v.. -- There we saw that the basic energy - outside the Bible - is titanic (wild) and/ or olympic (ruler). The Bible calls this the domain of the “unclean (= Yahweh- and Trinity-fearing) spirits” whose head is Satan.

We will now see what this can amount to when unformed and even unscrupulous persons venture into all things occult.

What follows is the raw exposure of the fundamentally titanic-olympic and satanic nature of all that is occult outside Biblical revelation.

Bibl. s.:

Marguerite Gillot, *Aux portes de l'invisible*, (At the gates of the invisible), Neuchatel (CH), 1968, 36ss..

The writer is a nurse in a Parisian hospital (maternity hospital). She was interested in occultism but, as the story briefly shows, deeply Christian. Lucky for her!

A.D. wanted to make me at all costs her active collaborator in occult matters. She saw in me “a medium” who, under her guidance, could acquire a high degree of occult power. She wanted me to leave my work behind. I categorically refused.

Note. - Such situations occur daily now that New Age is in vogue.

Whereupon she tried to manipulate me by means of magic. One day - I was creaking under the weight of my work - she dropped in on me “out of a desire to have a chat”. But I didn’t like that at all.-- She then chose to “take a rest” at my office. But... in the evening she was still there.

Note.-- Writer gets them out and never saw them again.

Note.-- The method is clear: to create an afterlife (E. RF. 231 (151)).

Just nine days later.-- Just nine days later, I was called at 1 a.m. for an anesthetic, at a delivery.-- While I was busy, I felt overwhelmed by an indefinable uneasiness (E. RF. 231). -- My fatigue was great. A fatigue that had been felt for several days. Which I fought against and which had intensified that evening.

Note.-- “At night”: E.RF. 54; 67; 100; 113; 217.

Quickly I dropped into bed. But an hour later I awoke with unbearable headaches, which increased with the slightest breath. It was as if they had broken open my cranium and my brain was exposed (E.RF. 232: ‘flash’).

Note -- The writer had a fever of 40° 2/10.

While I was pondering the source of it, I suddenly saw two hideous, slimy creatures, neither animal nor human, rocking back and forth.

The body ends in a kind of ‘tail’ (like the spouts of cathedrals). One was reddish, the other greenish. With a grin they rocked up and down,-- with a sarcastic smile.

Note.-- The ‘tail’ is actually the substitute for a body: the ‘head’ flows out into a tail like blowing curtains.

The reddish head-footer is female, the greenish male. For actually larvae (singular.: larva) are androgynous, male-female creatures (E.RF. 160),-- extremely dangerous titans/ titanides.

Usually, they are the occult masters of the one who works with them: they literally enter into the one who summons them and, with the kundalini (life force) of the summoner, they step out of him/her and go to the victim. Cf. E.RF. 228 (Magical Effect). In many cases, those who work with them do not even know it. In a somewhat naive way, they then attribute the ‘effect’ to themselves.

I knew that I was not delirious. I was, however, mortally frightened. -- cf. E.RF. Suddenly it was clear to me: my condition had an occult origin! At that very moment I heard a voice say: “They are larvae”.

Note.-- The author refers to J.K. Huysmans, *Là-bas*, (Down there, (meant is the underworld)) Paris, Flammarion, 1985.

The re-edition by Y. Hersant (ed.: Publisher) is highly recommended. Huysmans knew “New aAe” thoroughly a century ago. The book, *Là-bas*, illustrates the Satanist slant of everything occult in his day: with the accuracy (akribeia) of the naturalists of his day, he immediately provides a kind of autobiography that for those not familiar with the sacred and the occult, comes across as a bizarre piece.

We are not that much further on in the matter of problems today, as Hersant points out. According to Hersant, the twenty-two chapters are the counterpart of the twenty-two cards of the tarot.

Immediately the author knew that if those beings touched her (E.RF. 50;52), it would mean instant death. She then saunters to her office. With the pendulum (E.RF. 181), bent over a map of Paris and its surroundings, she ascertains which source carried out this attack.-- Suddenly the pendulum swung up and even escaped her ...above the residence of A.

Note -- People, the victims, react very differently to such situations: writer reacts actively-actively (of where/who/how to do what). If one reacts with resignation, then the occult attack succeeds much better.

Meanwhile - driven by my 'instinct' - I kept paying attention to the larvae that were always dangling closer. I looked at them. I made the sign of the cross. At the same moment - with a sound like that of wrinkled silk paper - they sank into the air. And they disappeared from my horizon.

Immediately I could take a deep breath and my unbearable headaches calmed down. The night watchman on the first floor was just coming down the stairs: with a cry she stood still, horrified. She exclaimed: "I'm going to call your mother (...)". I asked her to prepare me a grog. That is the story.

Note - We can imagine something entirely subjectively, we speak then of imagination. But our mind can also catch objective images coming from outside and imposing themselves on our mind in images. Here we are talking about the latter., i.e. to catch with the images what is there and thus perceive it. The Dutch language distinguishes between subjective "'in'-beelden" and objective "'ver'-beelden". The English language apparently does not know this distinction.

The first type is called 'imaginary' ("I imagine a red triangle"); the second is 'imaginal' ("I hear the inner voice"; "I see the two larvae over there").

In other words, the imaginative life of our mind is creative-constructive (an artist designs an image in his imagination, i.e. he imagines it before it is there) and perceptive (occult realities as situated in the ethereal world come through in our imagination, in images).-- A developed mantic invariably includes this aspect.-- E.RF. 135 (This is how G. Walther saw the aura: visualizing).

A baby as a substitute victim.

So the writer has got rid of it. But there is more. In the black (note.-- purely titanic-olympic, satanic) magic - according to writer - there is a law (which I did not realize at the time): "If someone uses larvae, i.e. creatures that can only exist by means of human blood (E.RF. 60; 119; 124; 145), these want a victim at all costs".

Note.-- Well, writer fell stronger than (E.RF. 215; 220: 230) A.O., because she a. had discovered the source and b. had prayed (E.RF. 54; 66; 86; 101; 102; 109; 114; 140, 147, 205; 207), making the sign of the cross.

Then the larvae threw themselves upon a defenseless little creature--a baby only three days old. Its cot happened to be just above my room. It died suddenly.

Cf. E.RF. 237 (Apparent Death).-- The doctors who conducted the analyses and found nothing to explain the Apparent Death were puzzled.-- This was my first contact with low-level magic.

The atmosphere that was left behind

A few days later, I examined, with the pendulum, the seat on which A.D. had been seated for a very long time.-- I discovered the “radiations” (= what remains as a testimony to the event).-- In the same way, I discovered a small cover of A.D., containing a dried rose (“allegedly plucked from the grave of S. Francis of Assisi”): just radiating as much doom as the seat.-- I burned the flower on the marble of my fireplace. To my great surprise, there was a small explosion, followed by a blue flame that left a solvent-like smell. “That was surely (what is called in magic) a volt.”

Note.-- ‘Volt’ is a magically charged object,-- rather often a wax statue e.g..

The werobots.-- Some nights after that, ‘the same’ phenomena occurred: doors closing by themselves, lights shining by themselves.-- I suspected the same source. I decided to put an end to it.--

Note.-- The author calls in the help of a Basque healer (magnetizer). He advised her to place a pentacle (charged defense object), prepared by him, in the four corners of her studio. In this case it was a Salomon’s seal, i.e. a geometric figure (E.RF. 126) formed by two triangles joined to form a hexagon. This comes from the Jewish and alchemical traditions.

The following evening -- as I was taking a bath around midnight, amid the silence of the clinic -- I heard a soft sound, as of a body falling, in the room above my bathroom. It happened to be unoccupied.

Suddenly, the night nurse came down the stairs, beside herself. The women next door rang the bell, convinced that somewhere a woman had tumbled out of her bed.

I went upstairs to the room. Everything was normal there. Except that, at the half-open window, I caught the aura of A.D. Her 'astral' (note -- actually the correct expression; cf. E.RF. 197 (The second phantom)) had undoubtedly come to see me once more, but the pentacles had prevented access to my studio.

The werebots.

Writer is stronger than A.O.. -- A few days later I learned - it's bizarre but lawful - that A.D. had had paralyzed legs since that evening as a result of a fall. One of her pupils told me that she could not go for several weeks.

Note.-- Now that is a sample of black magic.-- There is a huge literature on it. Perhaps Ghislaine Lapeyre, *Envoûtements, désenvoûtements*, (Spellings and unspellings), Ed. Al. Lefevre, 1982, is still of the most surveyable. She distinguishes between a casting of a spell ('envoûtement'), counter-spell ('contre-envoûtement') and lottery (undoing a curse). The latter two are difficult to distinguish entirely.

She does not consider 'exorcism' to be a destiny incantation, because, according to her, an incantation is only valid where there is possession.

However, anyone who performs exorcisms on possessed persons must be thoroughly familiar with the laws governing the treatment of a fate witch. Otherwise, the dramas depicted in, for example, the notorious film *The Exorcist*, will be unbearable.

The author cites Michèle Curcio, *Surprenante magie*, (Surprising magic), Ed. Desforges, for a definition: " a casting of a spell is a magical operation, performed according to traditional (note -- or recent) rites,-- with always at its base, from the beginning, a strong, well-defined will to harm,--the will in every way to subject a human being to the power of another human being".

M. Curcio underlines what we call "titanic-olympic and satanic": "The one who casts a lot exerts on his/her victim an energy that he/she believes to be precisely guided and controlled, but it is all too often a violent and uncontrollable energy".

We can only agree with the latter. Magic in itself is not something for immature minds. And even then it remains extremely dangerous.

Sample 45. -- *Beings in the Unseen (Astral)* (241/244)

G. Welter, *Les croyances primitives et leurs survivances*, (Primitive beliefs and their survival,), Paris, 1960, 52s., told us that - according to animism - the soul (and the soul-matter) can leave the body either in dream-form (day- or night dream) or by operations of magic.

Just now we saw that a black magicianess exits, accompanied by two ‘larvae’ or occult head-footers. Now we shall deal with other forms of extra-bodily soul and soul substance. But at once, in order to ascertain what kind of “beings” can be found in the fine material worlds which surround us, indeed in which we “bathe”.

Ch. Lancelin, *La vie posthume*, (Posthumous life), Paris, Durville, s.d., 140/145 (Le cercle d’effroi), (The circle of fear); 167/176 (Le plan astral), (The astral plane) gives us some general information on the subject, based on a whole series of experiments.

A.-- He distinguishes a threefold level.-- At the top he situates divine wisdom with its “higher axioms” (“principes supérieurs”). Below that he places the astral sphere, with its laws.

By the way, since we are explicitly talking about animism, we are basically just studying this astral sphere - the animistic system.

At the bottom, he situates the coarse material reality, in which we live day by day with our senses and our mind bound to these senses.

Note -- *the (occult-religious) view of man.*

With our immaterial, immortal soul (E.RF. 212) we are situated on the level of divine wisdom. With our fine material (etheric-astral) soul body we are placed in the animistic system (of which the astral sphere is the decisive part) (E.RF. 241). With our biological (coarse material) body we belong in the coarse material world.

By the way, this is one of the reasons why it is said that man is “a microcosm in the macrocosm”, a small world in the big world.

Note -- All mythologies (which are the archaic form of philosophizing) and all philosophies which are in accordance (M. Schier) with this most ancient view, show in one way or another the threefold structure just described.

Especially, however, the late antique - pythagorean and patronizing - ‘theosophies’ (god-believing philosophies).

B.-- *Lancelin distinguishes the following types of beings, among others.*

Here a clear typology is as good as impossible, in view of the over-complicated nature of all that lives in the (etheric) and astral spheres.-- But we give what follows.

1.-- *Lancelin, with especially a certain archaic tradition,*

Lancelin situates at the top “a strict hierarchy”, i.e. a rank of beings subject to (or submitting to) very strict moral and other laws. - This hierarchy, taken as a whole, extends from the least evolved being to the divinity, which, in Lancelin’s case, is not so clearly Biblical.

It certainly includes - in its lower and middle degrees - deceased human beings. But the higher degrees must be occupied by beings of a higher level,-- more developed than man. (...).

Still higher situated must be the servants/servants who are directly under the Godhead, who possesses all knowledge and all good. Whether one calls them ‘elementals’, as in occultism, or ‘angels’, as in Christianity, sound reasoning tells us that they must be there. (O.c., 169).

Note -- The Biblical -- especially the strictly apocalyptic (E.RF. 19) -- traditions, in their depictions of the invisible worlds, correspond to a great extent to Lancelin’s picture. But we will not lose ourselves in that now.

2.-- *Elementals.*

With Lancelin we understand by ‘elementals’ the higher spirits in general. By ‘elementals’ we mean, with him and many others, lower spirits.

Note: Everything that is ‘sacred’ or ‘occult’ is - we shall return to this later - ‘taboo’ (i.e. to be approached with great caution).

Lancelin, o.c., 169s., says the following:-- In order to find out what is true in the famous magic books (*Le petit Albert, Le dragon rouge*) (Little Albert, The Red Dragon), - which, in passing, are still used daily by the delusional - Lancelin has put people into magnetic sleep (E.RF. 107) and placed them in a “magic circle”, drawn on the ground, including the sacred sword, in order to protect them.-- They have to be protected by the “magic circle”.

This is to protect them. - They see the circle as “in flames” (E.RF.129) while around it fantastic beings with very changeable appearances move (= elementals,) and try to penetrate into that circle. -- “Once it happened that these beings appeared so frightening that, in order to avoid a possible accident, I had to suspend the experiment.

By the way: the larvae in the previous chapter come from such magic books. One should not forget that the lower formulas concerning mantic and magic are based purely on titanic-olympic and satanic energies and beings (E.RF. 156; 235). Note the formulation: energies-without-beings and beings-without-energies do not exist! Whatever some delusional occultists/occultists who claim to work alone claim about that.

3. Other 'entities'.

The term 'entity' is common and means 'invisible' being. -- Lancelin notes: people who undergo an out of the body experiment, people who are magnetically awake or asleep, sensitives-in-full-crisis (who undergo an astral projection under the pressure of crisis),-- drug addicts,-- "dreamers" who are going through a soul journey.

Conclusion.--After all we have seen so far regarding the sacred, a separate chapter on the relationship between 'sacred' and 'taboo' is no longer necessary: the facts speak for themselves.

Note.-- To what Lancelin says about magic books, the following may be added.

1. Sex books emanate precisely the same lower elementals in the astral plane as vulgar magic books. Only that the false charm better covers the hideous energies and beings connected with porn (not to mention the connection between porn and mafia etc.).

2. Science-fiction (for a good part) and fantastic literature radiate analogous energies-with-beings in the astral plane.

We refer e.g. to :

-- N. Spohner, *Ecrits sur la science-fiction* (Writings on science-fiction), (Bibliographie), Longueuil (Québec), 1988;

-- Fr. Rottensteiner, *The Fantasy Book* (An Illustrated History from Dracula to Tolkien), New York, 1978 (where 52/55 (Werewolves)).

It is remarkable that so many of our contemporaries - intellectuals, that is - are so fond of 'imaginary' things called 'fiction'. Like A. Burms, Fiction, self-deception, contemplation, in: Tijdschr.v.filos. 52 (1990): 1 (March), 3/16, so well elucidates.

Alternatives' also suffer from this: Fr. Mancel, Hrsg., *Wunschtraum und Experiment* (Vom Nutzen und Nachteil utopischen Denkens), (Wishful Dream and Experiment (On the Benefits and Disadvantages of Utopian Thinking)), Freiburg, 1970 (// Utopias and Utopian Thought), with twelve authors speaking, sheds light on utopian thinking that experiments with people and societies, if need be.)

-- R. Ruyer, *La gnose de Princeton* (Des savants à la recherche d'une religion), (The Princeton Gnosis (Scientists in search of a religion)), Paris, 1974, 26s., notes that the 'cosmos worshippers' ('cosmolatres'), 'palomarians' or 'theosophists' (as they were sometimes mockingly called) paid a twofold attention to science fiction:

"These Gnostics (*note* -- followers of a 'gnosis' or occult knowledge) (...) nurtured a predilection for science fiction, which I (= submitter) found exaggerated. They were constantly making fascinating contributions to it.

One knows that science fiction in the USA often offers the opportunity for "mental experiences" with great philosophical scope. (...). Nevertheless, several Gnostics dispute this tendency: "Esthetes, they say, readily believe that a film or a play is 'proof' of a social or political situation.

-- H. Gris/ W. Dick, *Les nouveaux sorciers du Kremlin*, Paris, 1979 (Dutch.: Nieuwe parapsychologische ontdekkingen achter het IJzeren Gordijn, (New parapsychological discoveries behind the Iron Curtain), Haarlem, 1979), 60, writes: "When the Soviet supporters - in 1968 - had started to look at UFOs (unidentified flying objects) with a skewed eye, the fans of UFOs were forced to take cover.

Russians are enamored of science fiction. The members of government find no mercy in discussions of sci-fi subjects. Result: the "Club of Fantasists" was a dream cover for civilian researchers on UFOs.

Note -- These two quotations (USA and ex-Soviet Union) make us pay attention to a worldwide craving for all kinds of fictions.

Well, re-read E.RF. 225/226 (Thought/thought-form/autonomous thought-form): when, for example, the neo-gnostics at Princeton (and other higher institutions) collectively immerse themselves in a thought, even if it is science fiction, they eventually create an autonomous thought-form. This draws in the minds of those who think and live there. Thus, unnoticed, a mentality is formed. This among scholars of (very) high intellectual level".

Note that science fiction and utopia are visualizations (E.RF. 238) of the imaginary type, but in such a way that through their persistent cultivation, something imaginably (independent thought form) comes into being.

Note -- That fictions can become worldly is proven by J. Tolkien (1892/1973) with his trilogy *The Lords of the Ring* (= *The Lords of the Ring*), a kind of epic (with Celtic-mythological background) that was translated into almost all the languages of the planet.

Sample 46.-- The double. (245/ 247).

The disembodied soul(dust) can take the form of what is called “a double” (in French “un double”).-- This is where the term “bilocation” (literally: two-placeness) comes in.

Bilocation is the fact that someone is seen, indeed active, in more than one place at the same time.

Note -- The systechia (pair of opposites) “asport/ apport” may shed light on this. Asport is the fact that someone, no matter what, disappears. Apport is the fact that someone, no matter what, appears. “Anyhow” means that in doing so e.g. dematerialisation takes place, i.e. the fact that a physical something turns into a fluid something and, in (re)materialising, a fluid something turns into a physical something.

Bibl. s.:

-- I. Bertrand, *La sorcellerie*, (Witchcraft), Paris, s.d., 57/59 (Emilie Sagée);

-- R. Réant, *Parapsychologie pour tous*, (Parapsychology for all), Monaco,. 1982, 85/91 (Le dédoublement; ((The doubling), 92/96 (Les risques dans le dédoublement), (Risks in doubling)) ; 97/105 (Incorporation, vision suscitée, effet fantomatique), (Incorporation, aroused vision, ghostly effect);

-- especially Charles Lancelin, *L'âme humaine*, (The human soul), Paris, Durville, 1920.

-- Already Jakob von Görres (1776/1848) was engaged in the systematic study of the extra-bodily soul. He distinguishes between:

a. abduction (“being carried away in the air”. as e.g. 2 Kings 2:16 (Elias) or Acts 8:39. (Philip) seem to mention);

b. remaining with the biological body in situ but with the spirit elsewhere.

The minutes of the trial of Mohra (a witchcraft case)

These state that the accused maintained that “the devil” ‘took them away’ with the biological body (while they remained fully conscious) but substituted ‘something’ similar to the biologic body.

The same minutes also mention, however, that some of the inhabitants of the city of Mohra, among others a woman, who was worked on by “the devil”, remained there with the biological body but in such a way that their “strength” (note: the astral body) was taken away (whereby the biological body, of course, became cataleptic).

Let us now consider the out-of-body experiences of Émile Sagée.

The spokesman - according to Bertrand - is Sir Robert Dale Owen, ambassador of the USA in Naples.-- We are 1845, in the Neuwelcke Girls’ Institute (twelve miles from Riga, in Vidzeme (Russian: Lifliandiia), the land of the Livs, a region in Estonia and Latvia).

Forty-two girls were living there at the time, mostly of noble blood. Among the auxiliary staff was a certain Émilie Sagée, of French nationality, 32 years old. Her health was good and her behavior exemplary. She did come across as “une nerveuse”, (“a nervous person”).(E.RF. 293)

1.--Not many weeks after her arrival, it was noticed that when the girls claimed to have seen them somewhere, other girls often claimed to have seen them elsewhere.

One day the girls suddenly saw Emilie twice. The two ‘Émilies’ did not differ in any way. On the contrary, they were doing exactly the same thing,-- except that one Émilie (the “real” one) was holding a piece of chalk in her hand and the other (the “retired” one) was not.

2.-- Shortly afterwards, on a certain day, an Antonia von Wrangel was busy with her finery, and Émilie was buttoning her dress at the back. Antony suddenly saw in the mirror, when she turned round, Émilie twice closing her dress. Startled, Antonia fainted.

3.--Sometimes, during meals, the doppelganger appeared standing behind the chair on which Émilie was sitting, mirroring the movements of eating, but its hands were without knife or fork. Sometimes the double appeared as she sat down when Émilie stood up from the table.

4.--One day Émilie was ill,-- in bed. Antonia von Wrangel was reading from a book.-- Suddenly Émilie became rigid, pale and seemed to have fallen into a faint. When Antonia asked her if she was unwell, she said no, but in a weak voice.

A few seconds later Antonia saw very clearly Émilie walking here and there in the building.

5.--One day, the forty-two young girls were embroidering in the same room, on the ground floor. Four glass doors opened onto the garden. -- They saw Émilie picking flowers in the garden, when suddenly her double was seated in one of the armchairs.

Immediately the girls looked at the garden and saw them there, but the slowed down movements and the ‘idle’ view were striking: in the garden she had ‘dozed off’, as it were.

Two enterprising girls went up to the doppelganger and tried to touch it: they felt a slight resistance, which they explained with reference to the resistance offered by something made of muslin or silk. One of the girls then passed right through a part of the doppelganger: after she had passed through, the out-of-body experience remained for a few moments and then gradually disappeared.

This phenomenon occurred in various ways as long as Émilie worked there (from 1845 to 1846). Sometimes nothing happened for weeks.

Note - It was always noticeable that the more clearly the double could be seen and, as it were, physically felt (muslin-like, silky), the more subdued, passive and exhausted Émilie herself became. But, as soon as the double subsided, she regained her strength.-
- Cfr. E.RF. 197 (The Second Shadow).

Note -- Émilie was not aware of the out-of-body experience. She learned of it by being told. She herself never saw her double. She herself never realized the effect it had on her.

End.-- The story of Dale Owen: the parents of the girls were so worried about it that they took the girls away. So the institute was closed.

Note.-- A magician, R. Réant, *Parapsychologie pratique*, (Practical parapsychology), 101ss., mentions that he himself “appeared” elsewhere as a strong light.-- He did this experiment in the house of a certain Anne-Marie Goetzing in the seventies.

For a long time Réant practised. After several attempts with others and thanks to strong willpower, he determined that it would work.

He sits quietly in a rattan chair, on 14.04.1978 around 22:10. Concentrates (E.RF. 72) on the house: with the impression of a ‘fall’ into complete darkness he feels himself leaving his biological body - with the sound as of something silky (o.c., 102). With the impression of turning towards a luminous point that gradually grew larger, as he emerged from a kind of tunnel. Immediately he was in the house. Through the door. Into the corridor. “I concentrated all my energy to appear as a bright light.

Even the Goetzingers’ daughter, who knew nothing about it, sensed something. Madam did indeed see the light.

Sample 47.-- The artificial elemental. (248/251)

The term 'elemental' still betrays the connection that existed between the 'elements' (of which the archaic Greek thinker Empedokles of Akragas (-483/-423) made, among other things, the constituents or 'stoicheia' of the cosmos) and spirits of lower origin and of very different natures.

And indeed, there are still fire, air, water and earth spirits of all kinds. -- But now it is not about that: man, if he knows how, can also make - artificial - elementals himself.

Axiomatic.-- D. Fortune, *Psychic Self-Defence*, Amsterdam, 193, 72vv.

A thought-form (E.RF. 225), i.e. a dose of life-force filled with a well-defined thought-content and imagination (visualization), can be made into an artificial elemental (in this it resembles a fetish (E.RF. 92; 145; 233)) by means of very intense concentration of the whole mind (E.RF. 228: Jw. Lynn). Such a 'being' is to some extent independent of the one who creates it.

What we have E.RF. 247 (Réant as bright light) is similar in that the creator of that bright light appears in such a thought form. However, the emphasis of the artificial elemental is rather on the absence of the creator in the elemental, while Réant itself appears as an artificial elemental.

In other words, Réant appears in the form of an artificial elemental.

Like an electric battery.

In terms of life force, the electric battery is a perfect model: if someone has created an artificial elemental, he/she must recharge it regularly. If not, it gradually loses power and becomes weaker.

Dion Fortune recognizes three aspects.

These are as follows.

1.-- The person who creates an artificial elemental first imagines a definite image (imaginative aspect; E.RF. 238: visualization) which thus takes shape in the subtle world soul.

2.-- He/she animates them with something from his/her own being -- a deeply ingrained hate, for example, or a persistent, passionate love are, together with the thoughts connected with it, the source of feeling and of the charge.

3.-- He/she situates them in an element or force of nature suitable for the purpose.-
- Read E.RF. 66 (The energy ingredients in an ouanga).

The target. (249/250)

In her wording, Dion Fortune mentions the target of the artificial elemental only very indirectly, namely where she says “fit for purpose”.

We now explain this by means of what a certain old or recent black magic does.

Bibl. s.: A. De Rochas, *L'envoûtement*, (The bewitchment), S.E.C.L.E., s.d..

1.-- In ancient Greece, the Thessalian witches were very well known in a region overflowing with medicinal herbs. In order to reach her goal, she involved the target very closely in her work.

Exhaustion and the slow death of someone, for example, were caused by persistently piercing the wax image of the target with needles every day.

As the Roman poets Horace (-65/-8), Satir 1, 8:30/34 (lanea and cerea effigies; woolen and waxed image) and Ovid (-43/+17), Ep. 6; Hypsipile 91/92 (simulacra cerea, waxed images), still tell us.

The two images clarified the purpose: the woollen image, larger and threatening, bullied the wax image, smaller and imploring (the latter depicting the target).

Where is now the artificial, fluidic elemental?

It is situated in the wax model of the target and leaves with a thought-form of the witches and the making witch and the model to be sent to the target.

2.-- *De volt (m.).*

De Rochas, relying on Stanislas de Guaita, *Le temple de Satan*, (Satan's temple), Paris, 1891, 185, says what follows.

The volt is a material representation of the target.

a. the more similar, the more effective (E.RF. 51 (Similarity Magic)).

b. The more adjacent, the more effective (E.RF.52 (Coherence Magic)).

The latter is achieved by incorporating what belongs to the target (hair, panties) into the volt.

Note. - A frog, especially a toad, can also be used as a volt: the animal (which is damaged in place of the target, e.g. by treating it with poison (H₂SO₄ (sulphuric acid))) is then addressed with the first name of the human target (identification).

Yes, one imitates e.g. the Catholic sacraments of the target (Baptism, Confirmation, Eucharist, marriage, -- holy oil) in a caricatural way in order to destroy the graces of these sacraments and to kill the target.

3.-- *The Flying Spirit.*

De Rochas, o.c., 41s.. -- De Rochas quotes Ed. Dubus, *L'art de d'envoûtement*, (The art of bewitchment), in: *Le Figaro* 29.02.1893. -- In order to cast fate upon someone, one can make use of "the flying spirit".

For this purpose one needs a hypnotized person (pp) whose astral soul body (E.RF. 197), on the command of the black magician(s), exits and is directed to the target.

1. The thus exited and directed soul-body, which in fact carries a kind of artificial elemental, penetrates into the target and stifles e.g. the movements of the heart to such an extent that it dies, with the feeling of being stifled to death.

2. The same soul-body in which a volatilized poison has been imbibed penetrates the target and poisons e.g. the region of the lungs so that it suffocates with the sensation of a chemical smell.-- After that operation, the outgoing astral soul-body is recalled and the PP. is awakened.

For this purpose, a phantom of a dead person - fit for purpose - can also be used.

1. For that purpose, they used to take something from a hanged murderer (his dagger, his linen, his hair, a bit of earth from his grave or something like that) in order to summon the phantom, i.e. the astral soul-body of the bandit by means of that volt. This was then contacted with the correct thought form. Once the phantom has grasped the thought-form, she draws it into herself and thus - unless the target is stronger than she is (E.RF. 214; 215; 220; 228) - penetrates the target and executes the fate.

Now reread E.RF. 237 (The larvae).-- We emphasize: "stronger than" plays a decisive role, as shown in E.RF. 239; 240.3.

2. This also explains the mysterious death of a number of strongly radiating young girls (E.RF. 150). They are cheated, hypnotized, charged with "utter obedience" - raped or not (usually, because this induces a complex of "I'm just a slut in the service of..." - and ritually killed.

Once in the other world, they are then extremely useful "flying spirits" (who actually become a kind of thessalian witches). Because the shakti (E.RF. 155) is very strong, the magical usefulness of such young girls is particularly appropriate. This all the more so since the shakti, once stripped of the supernatural graces of the Bible, becomes "wild" - - titanic-olympic and satanic (E.RF. 156), expressed in pagan-mythological or Biblical language.

An elemental 'Philip' as 'ghost'.

Starting point: Réant showing himself as a bright light (E.RF. 247).-- Replace the one man Réant by a group and replace "bright light" by an elemental that can haunt.

Bibls.:

-- Iris M. Owen/ Margaret Sparrow, *Philip, le fantôme*, (Philip, the Phantom), Éd. Québec - Amérique, 1979 (// Iris Owen, *Conjuring Up Philip* (1976)).

We are 1972.

The Society for Psychical Research (since 1970) in Toronto, Canada, sees a group (E.RF. 226; 230) of members, around Dr. George Owen, concentrating with clock-like regularity on the creation of a character based on pure imagination, called 'Philip', who has to pretend to be a ghost who is haunted.

1.-- The group immerses itself in the middle of the 16th century, imagining a person who could have lived in England around 1550. But with certainty that Philip never existed. They do give him a home, a set of relations, a personality.-- Cfr. o.c., 141/147 (Pensée-forme et hallucination), (Thought-form and hallucination).

2.-- All the members imprint everything sharply in their minds,-- meeting with the aim of making a thought-form ('pensée-forme'), Philip.-- Gradually this succeeds and the artistic elemental comes into being.

At first, the group did not try to do this like the spiritists: they meditated together, for example (on Philip). But this did not amount to much. -- O.c., 41/46 (Nouveau départ: Philip se manifeste à l'improviste); (New beginning: Philip manifests himself unexpectedly); 149/164 (Le phénomène de Philip et le spiritisme). (Philip's phenomenon and spiritualism).

Doubt and distrust weakened the experiment after a year. In the wake of C. Brookes-Smith, D.W. Hunt, K.J. Batchelder (1960), they followed, in part, the spiritist method of the Victorian period (1880/1910): they were happy together, told witticisms, sang songs ('epoïdè', lat. carmen, is magic song),-- but without a special medium (i.e. one who communicates easily with spirits) and not in a dark place but with pink lighting.

Very soon there were poltergeist phenomena, yes, they could easily converse with Philip (with yes-and-no method).

Conclusion -- The 'Philip' experiment -- with all that precedes it -- clearly shows that thoughts, sustained and charged with high spirit concentration, can create thought forms and thus artificial elementals. -- Yes, there was no difference between Philip and a spiritistic ghost!

Sample 48.-- A helper and her maiden horde. (252/257)

First reread carefully E.RF. 250 (A number of strongly radiating young girls), as well as E.RF. 150 (148) and 112, based on the concept of “flying spirits”.

What follows is a story told to the author by someone who has all the characteristics of a person who makes her fortune thanks to female flying spirits (acquired in previous lives, according to the reincarnists), who at first sight appear to be a horde of Thessalonian witches.

1.-- We are in the Kempen industrial zone.

A very nice shop. The lady, whose husband spends a lot of time abroad (he is a sales representative), runs a textile shop. Practically alone, she has two good helpers and a helper.

The problem - The second helper is a good but rather colorless woman -- dignified, working, homely. The first helper, on the other hand, is a strong personality, a “lady of class”, -- fond of men-in-bed (she manages to get one now and then).-- The helper poses no problem.

Sometimes the first helper walks around the shop: she touches this and then that; lifts that and drops something else (by accident?). - When the lady sees this over and over again, she can't help feeling that the helper is “doing something”. But what?

What's more: if the help is absent (e.g. on leave), the sales results sometimes seem to increase. To the astonishment of the helper when she returns to work. There seems to be “a link” between her presence and poorer sales results. But what kind of connection?
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By the way: the helpmate has - what people who know her call - “all the luck” while her wife has to deal with all kinds of problems again and again (health, relationship with husband and children, clientele, family and friends, etc.).

2. -- The helper has a triple double.

A rather gifted friend and his wife are confronted with the problem. Indeed: the helper “does something”. For the friend's wife invariably feels uncomfortable, suffocated, in the shop and even in the mere presence of the lady.

Someone is called in who could be called “an enchanter” of “evil”.

On a quiet evening, when everyone is ready for a soak - and cocooning - who can, he comes to the shop with the two friends and the lady. After an introductory talk, the conjurer scans everything.

Because he - and the others - are animated with the thought of restoration of evil (E.RF. 224: the energetic nature of the thought), the groping is not neutral. Suddenly, both the conjurer and the friend see the helper - who happens to be on leave in the South of France - sitting on her work chair with an angry, threatening expression. “Tiens, your helper’s doppelganger,” says the conjurer.

“That’s what we need to look into. For,” he continues, “this shows that the maid keeps her workplace - let us say ‘her workplace’ - even when she is on leave.

Sticking to her employer.

After this first groping, everyone sits down -- what does the conjurer and even his friend ‘see’? That the lady is also accompanied by the very same double! Wherever the lady is. Even in her bed at night. This is shown when one goes to the bedroom.

There, the conjurer ‘works’ the ‘shadows’ within the double (E.RF. 197). By charging them with divine (Trinitarian) powers, she splits up into three partial shadows.

a.-- The first hermaphrodite

When one lets it pass (otherwise one does not know very well what exactly her target is (E.RF. 249)), one sees it drawing in the madam, who then experiences a feeling of icy coldness. With heavy heart palpitations and “cold sweat”.

b.-- The second double

This is a mixture of reddish and dirty blue colors. If it continues, it will penetrate the whole building and the goods,--not least the threshold.

Yes, it splits up into many partial doubles, drawing in the clients to keep them from entering and/or buying, while drawing in others to entice them, but these are then lucky entrants, leaving a kind of “black-slimey liquid” behind, especially where they have touched something or where they dwell on it--covetous but not without leaving it lying around or hanging.

c.-- The third double

She has a reddish color and, without hindrance, she enters into the etheric soul-body of the lady (the link between the biological body and the astral soul).

On closer inspection, it appears that the endoderm (E.RF. 178), i.e. the intestines, is the target (with the noticeable result that the lady has a disturbed digestion). This compels her to adopt a specific diet (she can eat very little) and above all to drink a lot of alcoholic drinks. Cfr. E.RF. 162 (Spiritual drinks). Otherwise she suffers from sometimes severe exhaustion with attacks of sadness and the like.

3. The purification (catharsis).

Once the triple double and her targets are clear, the conjurer intervenes. Not by exorcism (as e.g. the Catholic Church does) but by absorption and processing of the evil, -- which is drawn both into the madam and into the whole blowing and turning around her. The conjurer draws it into himself. So that it draws out of the madam and what is around her.

This method has the great advantage - at least if the conjurer is stronger than (E.RF. 215 (214); 220; 230; 239) the evil - that the great werebots is absorbed by him (and not by the madam or what is around her) (E.RF. 229). This is certainly never the case when one merely exorcises,-- without drawing in.

One then sees the threefold doppelganger, with the evil, vengeful face (a.o. reason for the thought of restoration of evil) drawing in the conjurer. The latter then experiences the minor werebots: headache and certainly pressure in and around the head, -- mostly suddenly arising winter ailments (sudden sore throat, sudden forms of nasal running etc.). The great werebots, if the conjurer really believes in the Holy Trinity, goes to the three divine persons who draw the great evil into themselves, where it weakens.

Note.-- Read from here from Isaias 42: 1/9; 49: 1/6; 50: 4/9; 52: 13/53:12: these texts depict the ebed Yahweh, the suffering servant of the Lord. who, after an outpouring of the spirit of Yahweh, plays savior,-- who draws all the evil of the world into himself in order to weaken it (in the Trinity).

For Jesus behaved as such. He “bore our sins”! Hence, Jesus’ exorcisms and healings had no negative side effects.

4.-- *The young girls' horde.*

But once the threefold shadow of the double entendre fades away, something new is revealed: first one girl, then two, then three to thirteen girls appear behind the lady.

Thirteen, because they form a 'circle of witches' (Witches' Circle' (around the helper but she has been eliminated).). Then again and again other 'groups' - circles - of thirteen appear. It seems to become an endless number.

Apart from white women, there are also Negro-African women.-- All are connected to the aggravated double by a silver cord (E.RF. 197) that is black in color.-- This silver cord also draws the conjurer into himself so that the girls draw into him.

At first with much resistance, for they became "Thessalian witches" with the centuries, even if they were initially innocent beings, when they were subjected to a rite (E.RF. 250: Shaking etc.). They were filled with the thoughts, the thought-forms, the artificial elementals of the black-magic helper.

Casually reincarnists will tell you that this is 'karma' (negative result from past lives) or 'original sin' (of the helpmate).

Thereby the conjurer with his friends, especially the lady, undergoes again both the small werebots (from which a real sympathy never escapes) and the big werebots but the latter draws the conjurer back into himself. In order to weaken him into the higher, stronger power of the deity.

All this shows that the helper owes her influences of all kinds, the fact that she has - as the people around her put it - "all the luck", to a large extent to her flying spirits. In particular: the girls. The submissive ones.

5.-- *Mother Earth.*

When the girls have been drawn into the conjurer to assist in the redressing of evil (catharsis), a ponderous mass rises from the earth in the background.

Hairy like a hairy animal. The creature -- yet another that belongs in the astral or animistic world -- examines everything,-- looks at those present, -- except the lady.

The conjurer, the only one who can see it, says: "That is Terra Mater, as the ancient Romans called the goddess of the region, part of the whole earth, Mother Earth. Normally, she is "the goddess of the young girls" who worshipped her in earlier cultures.

And with eroticism, -- magical eroticism, preferably lesbian (E.RF. 162).

Note-- “archaic venuses” -- which pass as images of Mother Earth -- have been found all over cultural areas.

By exposing this, Mother Earth feels compelled to show herself,-- no longer in hairy disguise but as an obese but core healthy woman, very maternal-good natured in appearance.

She is a figure of great stature,-- up to ten-twenty feet tall. Very impressive. So that primitives, who are always very impressionable, must have had great respect for it. A reverence that only the sacred evokes.

The conjurer makes it clear to her - by thought transmission - that he, preferring the Trinity, is drawing into himself the fate that weighs upon the madam from the helper and her “flying spirits”. When the goddess determines that the fate has been drawn away both from the madam and especially from her girls, she becomes very kind, also to the madam.--Then she gradually fades away. Into the earth.

6.-- *Envy.*

We know: something in the deep nature of man, and preferably as persistent as possible, creates elementals, mobilizes through those elementals “flying spirits”. -- It was noticeable that the girls were initially very dismissive, especially of the lady and even more so of the conjurer. Why? Because they carried and worked out the artificial elementals of the helper with their thoughts. These thoughts were diametrically opposed to those of the conjurer, of course.

7.-- *The Main Thought*

Then there is the search. What is the main thought that inspires the helper? Until an inner - perhaps divine - illumination comes through: the helper harbors the secret will to eliminate the lady, to replace her in the shop. For she is the only one who is truly superior. When this thought comes through, the silver cords that still referred to the helper burst and weaken.

8. -- *Unwillingness.*

The helper apparently does not want conversion. For her threefold shadow has been swallowed up. But leaves behind an atmosphere (E.RF. 151; 186; 231) that suffocates. However invisible, she still radiates her unwillingness to help her madam honestly. An uneasiness remains.

Back to the shop.

There, right in the middle and just in front of the entrance (the threshold), sits the invisible chief helper. Fortunately, the friend knows him. Therefore, the search for the true identity of this doppelganger was very short.

An atmosphere surrounds this threefold doppelganger,

dirty blue, reddish. We know its scope: the lady's life, commercial happiness and health are the targets of it.-- But this atmosphere is more than that. One senses a secret society.

When questioned about it by the conjurer, the lady says she has not noticed any sign that her helper belongs to "an organization". However, she regularly speaks about broadcasts on TV about occultism and related issues. Would that indicate that she does more than just inform?

This remains obscure until first three, then six, then nine 'spirits' show up. They are, of course, artificially charged doubles of the great patron deities (androgins) who control every association, from a workshop to a ministry.

When the bewitcher utters the names "Father/ Son/ Holy Spirit", inwardly, the "spirits" "three/ six/ nine" are startled. These names were connected, again inwardly, with the question "Is the helper a member of a secret society?".

Immediately afterwards, the three doppelgangers of the main winner and the three/ six/nine spirits disintegrated. This indicates that the helper is helped by a secret society through the head lover.

Note -- Secret societies have existed since ancient times. Cfr. E.RF. 200 (Voodoo); 217 (Bwiti).-- Recent sociological investigations - revealed that in our present major cities dozens of known secret societies, very different in nature, are active. Not only in our country but also elsewhere. For example, in the city of Lyon, the second largest city in France.-- This makes the fact that the helper who swims in all the waters will not have been far from such a secret society more understandable.

Conclusion.-- And the diagnosis and therapy of "evil" is not simple!

Sample 49-- Freud's 'primal heard' (258/263)

Sigmund Freud (1856/1938), physician and founder of 'psychoanalysis' (one of the possible in-depth psychologies), has, at the time, attached great importance to what is called "the primal herd".

Bibliography

-- P.W. Schmidt, *Origine et évolution de la religion (Les théories et les faits)*, (Origin and evolution of religion (Theories and facts),), Paris, 1931, 147/154 (Sigmund Freud et son Oedipuskomplex), (Sigmund Freud and his Oedipuskomplex) -- Steller looks at Freud's philosophy from the point of view of religion history.

-- P. Ricœur, *De l'interprétation (Sur Freud)*, (On interpretation on Freud) Paris, 1965;

-- id., *Le conflit des interprétations (essais d'herméneutique)*, (The conflict of interpretations (essays in Hermeneutics)), Paris, 1969, 99/ 207 (Herméneutique et psychanalyse), (Hermeneutics and psychoanalysis),-- vrl. 133/134 (Totem und Tabu), (Totem and Taboo).

-- Steller views Freud's philosophy from a 'hermeneutic' (interpretive) and 'reflective' (introspective) standpoint.-- The mere fact that someone like Ricœur attaches so much importance to an analysis of Freud proves the influence Freud has had and continues to have on countless intellectuals. Which may come as some surprise, when one digs deeper into some of his theses. For example, his concept of 'the primal herd.'

-- **1913.**-- S. Freud, *Totem und Tabu (Einige Uebereinstimmungen im Seelenleben der Wilden und Neurotiker)*, (Totem and Taboo (Some correspondences in the soul life of savages and neurotics)),Leipzig, 1913-1.

-- One can already see it in the subtitle: Freud, as an atheistic materialist, likes to reduce religion to 'wildness' (primitivism) and 'nervousness' (neurosis).

-- **1927.**-- S. Freud, *Die Zukunft einer Illusion*, (The future of an illusion), London, 1927.

-- Still for Freud, from his axioms, religion is 'Illusion', unreality. That for the axiomatic background which, it must be said, as in all other cases, is decisive for the eye, i.e. the phenomenological faculty, of a person, because the axioms - certainly the unconscious ones - demarcate the domain of seeing data and problems.

One of Freud's particularly favored (and for his intimate soul life very significant) themes is the primal hearing.-- As late as 1927 he described it as follows (Die Zukunft einer Illusion, III).

Freud elaborates a whole culturology (theory of culture) from his psychoanalysis, e.g. from the Oedipus complex. Of which Karl Popper (1902/1994), the well-known

epistemologist (knowledge and science theorist), said in an interview “that with so little means it ‘explained’ so much at once”. Not to mention the critiques of operationalists.

The culture of man, from the atheistic-materialist point of view, although it is an elevation above the animal stage (both in its relation to nature and to society), is and remains governed by a basic axiom, namely, the “reality and lust principle.”

For to begin with, man is, by nature, hedonistic-utilitarian: what is pleasurable (hedonism) and what is pleasurable as useful (utilism) are objects of all kinds of desires. This is the “lustprinzip (lust principle).

But culture - through its norms - weighs heavily on our lust tendencies: we have to take this ‘reality’ into account. That is the ‘Realitätsprinzip’ (‘reality principle’)-- This explains *Das Unbehagen in der Kultur* (The unease in culture), (Freud’s work of 1930).

The primal herd.

Do we imagine -- says Freud -- that suddenly all prohibitions fall away! Then one could take possession of any woman who pleases. Then one could kill without hesitation the rival or all who are annoying. Then one could rob one’s fellow man of any property without his consent.

Freud literally: “How beautiful that would be, and what series of ‘satisfactions’ would - in that case - offer us life.”

Note.-- It is as if something in Freud is cheering it out!

Yet - says Freud - the first difficulty is in fact quickly discovered: my neighbor harbors precisely the same desires as I do.

Note.-- That is, after, the lust axiom, the reality axiom.

The logical result.

Freud reasons on from the axiomata. Basically, if the inhibitions of culture fell away, then only a single man could enjoy unlimited happiness,-- a tyrant, a dictator. - So much for the primal herd.

Freud’s philosophy of religion.

What stands out, in Freud’s texts, is:

- a. the man as “dictator” possessing everything,
- b. the woman as the decisive possession of “the man”.

Rarely does the female point of view come through with Freud. feminists call him a ‘sexist’ for this reason.

A -- The religion-historical axiomata.

These can be reduced to two.

A.1.-- The primal herd hypothesis.—Darwin, the evolutionist, had already formulated them. Atkinson elaborates them.

In ancient times, people lived in small groups consisting of one adult man, a number of women and a number of (male) youths. As soon as the youngsters grew big enough to be the envy of the one man, they were cast out.

Note.-- One sees it: Freud likes to fall into that hypothesis.

A.2.-- *The sacrificial hypothesis.*

Here Freud adopts the axioms of Robertson-Smith.-- The essence of all religion is sacrifice.-- In particular. One or another totem animal was, in the eyes of one clan, the divine ancestor (manism and totemism).

The profane killing of the sacred animal was, outside the time of sacrifice, taboo, forbidden.-- But, once seen in sacred context, it was permitted, indeed, duty to kill and eat that same animal as a sacrificial animal.

Note.-- W. Schmidt, among others, notes:

a. As far as the primal horde is concerned, ethnologists and primitivologists state that it is nowhere to be found. There is e.g. a monogamous or polygamous (sometimes polyandric) married life.

b. As for sacrifice, ethnologists find such a thing almost nowhere, except for a few approaches -- in primitive tribes.

Note -- We can add something to that.

R. Delorme, *Les vampires humains*, (Human vampires), Paris, 1979, 45/61 (Le cannibale écossais Sawney Beane), (The Scottish cannibal Sawney Beane), mentions that a real primal horde existed in West Scotland, under King Jacob 1 (1394/1437). It was discovered in 1434, in a cave. Delorme's account totally confirms Freud's image of "the tyrant" who "owns" all women and "eliminates" all rival youths. But this is classified as "human vampirism" or bloodlust. And it is unique perhaps.

B.-- *The psychoanalytic axioms.*

Remember from the above: one man and a sacrificial animal. For to this Freud now applies his psychoanalysis. The Oedipus complex explains both the primal herd and the sacrifice.

a.1. -- The male child shows - very early and in a normal way - an erotic desire for his mother. Immediately the father, as intimate with the mother, appears as a rival.

Result: hermaphroditism. As a protective power, the child loves the father, but as a rival with the mother, it hates him, if need be lethally.

a.2. -- The same child exhibits a phobia (fear) of animals but identifies with them. This is again an ambivalent attitude.

Note--We see here the Oedipus complex,--a thought endlessly repeated by psychoanalysts so that it has become a kind of unanimous or collective thought-form in our culture, even though that complex is not as universal as insinuated (E.RF. 226; 230; 251) and even though it is blind to the feminine side.

The result is that often “the (male) child” transfers his father hatred to an animal. In other words: father and animal seem to merge into one.-- This should make the Freudian interpretation of totemism true.

b.-- The father and animal death.

Willingness to power characterizes “the father”. But lust for power up to and including cannibalism also characterizes the sons.

b.1 .-- The male youth,

once expelled from the primal herd, unite to kill the father. As archaic man-eaters, they eat him and, of course, appropriate the women, who are always the stakes.

Because the male youths, in their lust for power and money, both admired the father’s position of power by identifying with him and envied him (because they wanted to oust him). By eating him, they appropriated his power. But, once the father-hatred and -envy has worked itself out, regret and remorse arise. Which provokes two ‘taboos’.

b.2.-- The women

These, made unapproachable for the young by the father, are released and may, by mutual decision, no longer be ‘desired’ within the clan (sibbe): they must therefore be sought outside the clan (exogamy).-- Endogamy is taboo.

b.3.-- The killing of the totem animal

This is also declared taboo. But the ritual killing and eating is and remains the sign of the emancipation of the sons and of their remorse for the killing of the father.

The totemic sacrificial meal is, in Freudian terms, the representation of the first or primordial death of “the father”. This then becomes the axiom par excellence from which Freud ‘explains’ the organization of society and a.o. religion.

Note. - God, in Freud’s eyes, is nothing but the deified totem father.-- The primal or first sin - and thus the origin of original sin - is the father’s (i.e., animal’s) killing.

God' (Freud's thought product that he is 'god') himself is slaughtered.

Freud thinks that in this way, with such phantasmatic and pseudo-scientific axioms, he can interpret Christ's death (after all, Jesus called himself "the son of God"): his death on the cross, a bloody sacrificial death, atones for the primal or first sin.

Even the Christian communion ritually puts the father (understand: totemic) killing into practice. The communicants eat the totem animal.

Note. - If we dwell on this at length, it is because so many 'intellectuals' (the intellectual vanguard) still find somewhere - even if only phantasmatically - sustenance in it.

Reductionism.-- 'Reducing' means 'reducing something to' (something else)-- In this context: reducing something truly sacred or holy to something profane. Which is typical of modern rationalism, from which Freud also suffers.-- All of his atheistic-materialistic scheme comes down to 'reducing' biblical, monotheistic religion to (pseudo-) religious-historical and psychoanalytical entities.

Schmidt writes: Already in 1913, religious scholars were largely convinced that totemism (even in its non-freudian interpretation) was not the all-encompassing axiom of religion. Totemism is at most one element of religion, i.e. of the sacred.

L. Kroeber (from the school of Franz Boas): "The mere enumeration of the essential elements of the Freudian hypothesis as an explanation of society in general and religion in particular is more than enough to make anyone reject it".

W. Schmidt himself: among the theories of the history of religion, the Freudian is the one which is certainly furthest from the facts.

Our own interpretation.

What is striking is that Freud ascribes to man a behavior that is hedonistic (enjoyment moral). This is precisely what we find in the titanic-olympic and satanic spirits and fluids.

Now reread E.RF. 156 (The kundalini, without Trinitarian correctives, is "harmony of opposites" (W.B. Kristensen), a concatenation of good and evil (what "the serpent" represents to Eve (and through her to Adam)). In this sense Freud has seen very correctly. However one-sided.

Note. - Luisa de Urtubey, *Freud et le diable*, (Freud and the Devil), Puf, 1983, concludes the whole study with the following (o.c., 187).

Freud's works, from the letters to Fliess onwards, show throughout a twofold interpretation of "the Devil". Sometimes he is the unconscious or the repressed urges, sometimes he is the seducing father (with the witch).-- This identification of "the father" with "the devil" is what interests us here.

The devil is impulse, unwillingness,-- the unconscious, the repressed impulse, yes, the death impulse. But he is also the seducing father.

L. de Urtubey dwells very extensively and on texts on Freud's own identification of "the Devil" with "the sorcerer" (Faust), yes, with Mefistofeles (the hermaphroditic spirit).

It is as if Freud, who was very extensively occupied with occultism and demonology (the theory of the devil) (in order to reduce them to 'his' psychoanalysis,--which he never really succeeded in doing), somewhere wanted to take over the role of the devil in black occultism himself, but disguised with psychoanalytic concepts.

But look what L. de Urtubey says.-- In autoanalysis, "the father" is quickly excused and, as far as responsibility for seduction is concerned, replaced by the maid-as-witch.

We saw E.RF. 64 that the real witch committed a mating act with "the devil", materialized as an "animal": Freud must have known this.-- The maid-as-witch is proclaimed as the "Urheberin" (causer) of the neurosis Freud discovered in himself (autoanalysis).

In contrast to what he discovered with his patients up to that time (and also to what will later be exposed with Dora, "the rat-man", Schreber, "the wolf-man", etc.).

"We think - says de Urtubey - that this witch, who is evil, is thought to exist together with the penis of "the devil", who is also evil, in a moment of relapse at Freud. She takes the place of the depraved father devil. Or rather: she hides in him and exposes herself in a regressive phase'. (O.c., 182). De Urtubey remarks: Freud does not keep up an identification with a woman for long.

Note -- In other words, the Oedipus complex reflects Freud's neurosis. He knows himself to be somewhere "the father" and "the seducer" of "the woman" (girl-witch). But "doesn't want to know" (repression) and "projects" this into "the wench" in order to save face.

Sample 50.-- A “gutter”: the Russian chlysti ‘s. (264/274).

In ancient Greek ‘goèteia’ is the name for that type of magic which, on the part of at least one of the participants, involves “the uttering of mysterious magic formulas”. Cfr. Herodotos, Hist. 2: 33; 4: 105; Platon, *Gastmaal* (Guest meal), 202.

It is rather intertwined with the preparation of magic products (e.g. potions, medicinal substances) and is then “farmakia” (Platon, *Gastmaal* 203d).

In our modern languages, is left of the testimony ‘goetie’ or ‘lower magic’. Thus e.g. ‘goétie’ in: A. Nataf, *Les maîtres de l’occultisme*, (The masters of the occult), Paris, 1999, 56: “Goè means, in Greek, ‘to cry out’. This is because of the summoner who wants the demons to come out of their ‘cave’ by his cries”. According to Nataf, this is the characteristic of the ‘grimoires’ or magic books (*Clavicule de Salomon*; *Enchiridion du pape Leon III* (Rome, 1525); *Grimoire du pape Honorius* (1670); even *Eliphas Lévi, Dogme et rituel de haute magie* (1856)).

Because of the wide distribution by the press and the media in general of the lower magic books, we will dwell on a historically well-known type of goetie.

To this we add some literary works that have such low-level magic as a background and that are freely read, indeed, recommended in schools:

H. de Balzac (1799/1850), who was a strong occultist; Charles Baudelaire (1821/1867) who was a past gnostic; Joh. Wolfg. Goethe (1749/1832), whose life and works betray a kind of hermeticism; C.G. Jung (1857/1951), whose alchemical background makes him much more comprehensible; W. Shakespeare (1564/1616), whose work betrays hermeticism; August Strindberg (1849/1912), who, with the other symbolists, has an esoteric background. Not to mention many others.

We apologise for the crude rites of initiation which we now reproduce.

Note.-- Nataf mentions the term ‘goè’, but in any case this cannot be found in Bailly’s dictionary.

Bibliography.:

-- P. Mariel, *Sectes et sexe (La sexualité dans l’ésotérisme traditionnel)*, (Sects and sex (Sexuality in traditional esotericism)), St.-Jean de Braye, 1978, 239/245 (Les Khlystis).-- Known is the Russian startz Grigori Rasputin (1872/1916), who for reasons including his gift of healing had such a great influence at the court of the Tsar that people thought they had to kill him. Not without having had to spend hours dissecting his enormous life force! He was not a criminal or a madman but a chlysti.

Grigori Rasputin, after all, comes from a lost valley in the distant Ural Mountains where orthodox Christianity forms a thin upper layer of which an ancient paganism is the foundation.

The chlistis (chlystis) or “very pure” are the witnesses of an archaic sexual magic, which in the course of the XVIIIth century - in order to escape from the Tsar’s police’ - organized itself into secret societies (E.RF. 257).-- After the October Revolution in 1917 a commission investigated the essence of Rasputin’s religion.

Part I. -- The first-degree initiation. (265/269)

We are in a remote isba, in a single hall. With to the east - orientation - a table and two chairs. All the shutters are closed. A few candles cast a dim light.

Every Saturday, when “the night” (E.RF. 54; 67; 100; 106; 113; 217; 236) falls, about twenty farmers and farmers’ wives in weekday clothes slide into the isba.

The archetypal couple.

The two chairs are occupied by a couple of moshiks (farmers). Twelve lamps are lit.

The “people of the deity” shiver when their eyes fall with reverence on the two read-outs. For these are the visible representation of “the Lord Christ” (= “the divine wisdom teacher” or “the father”) and “the Holy Spirit” (= the mother). For in chlysti interpretation God the Son (Jesus) is male and God the Holy Spirit is female.-- Cfr. E.RF. 153 (Man and woman he created them).

Note - The whole affair with the axioms clearly shows that one of the subtle forms of Tantrism can be detected here. All start murmuring litanies to the Lord Christ and the Holy Spirit - Mary.

Note-- Mary, as the mother of Jesus, the second person of the Holy Trinity, is, in established theology, often associated with the Holy Spirit.-- But, apart from the orthodox holy names, they pronounce strange names.

A.1.-- The Lord Christ repeats one and the same main motive (Note -- axiom)

And this again and again: “You are gathered to hear the voice of our holy mother the earth, and I will confide to you the salutary secret which she communicated to me concerning sanctification by means of “sin”.

Note.-- The term “sin” is clearly an orthodox Biblical term. In the eyes of the chlystis, this was an act of conscience. From the axiomata that are their hallmark, of course.

Note.-- Mother earth.--- Cf. E.RF. 255.-- The Bible is not so far from a well-defined, Biblically acceptable Mother-Earth belief, as Gen. 2:7; 3:19; Job 34:15; Ps. 104 (103):29; Sir. 16:30; 17:1; Proverb. 15:24 etc. over and over again.

This may, at least originally, run in tandem with the fact that in Hebrew ‘ruah’ (‘roeah’), spirit or holy spirit, is feminine (as in the Semitic languages): “The earth was formless and empty. Darkness lay over its depths. And ruah, spirit of God, hovered over the waters” (Gen. 1: 2).

Note -- Bibliography:

-- General Spiridowitsch, *Rasputin*, Bern/Stuttgart, s.d., 15ff. (Chlysty oder Gottesmänner);

Grigol Robakidse, *Der Ruf der Göttin* (The call of the Goddess), Jena, Diederichs, 1934 (the work is a representation, albeit in novel form, of a Georgian goddess worship);--

-- J. Van Den Ouweland, *Pacha Mama en haar kinderen*, (Pacha Mama and her children), Leuven, 1991 (a work of a catholic missionary active among the Indians who knows their belief in mother earth, in Peruvian)

-- G. De Schrijver, *Pachamama (Mother Earth and the struggle for democratic rights in Peru)*, in: *Streven* 54 (1986): 3 (Dec.), 223/236.

-- The broader background is raised in works such as Merlin Stone, *Once God was embodied as Woman*, Katwijk, 1979 (// The Paradise Papers, London, 1976);

-- Lynn V. Andrews, *Femme de pouvoir (La chamane)*, Paris, 1985 (// *Medecine Woman*, New York, 1981 (North American Indian);

-- B. Koole, *Beyond Patriarchy (Counter-images of Western Culture)*, Kampen, 1989 (androgyny is the main theme, but strongly gnostic);

-- W. Lederer, *La peur des femmes (Gynophobia)*, Paris, 1980 (// *The Fear of Women*, New York, 1968) (the work of a psychiatrist).

We do not dwell at length on the theories of “deity as woman” and the like. We prefer a text like Mariël’s: it gives an existential-phenomenological sense of what exactly a mother earth worship could be.

We continue our story. One after another - after the leader's sign - the initiates (E.RF. 211: Telestics) strip off their ...clothes and boots. While the sisters loosen their headscarves and let the hair swing wildly over their shoulders.

A.2.-- The mother

The mother gives a sign: the youngest person present starts to spin around in the middle of the room (note -- a phenomenon that is especially noticeable in goetic rites and that contributes to the confusion between 'mania' as concentration and rust states in their wild forms),-- the head backwards, the arms in cross form, the eyes rolling. He becomes a living top. Suddenly he lets out a shrill cry. Whereupon he is dragged along in a frenzied movement.

From here one understands the ancient Greek term 'goetheia', magic with cries.

This is contagious: shivering all over, the others no longer control themselves. The content of the cries is clear: "the Holy Spirit is within us".

Note -- Do not understand "holy spirit" in the strict Biblical sense, of course, but in the titanic-olympic and even satanic sense, as E.RF. 156; 235; 243; 250 262, have already shown us.

By the way: when the religious phenomenologist M. Eliade puts so much emphasis on what he calls "the primal chaos", then this must undoubtedly be understood from here: the wild dancing-and-twirling and later the wild sex are the visible counterparts of the disorder (ethical and especially fluid, i.e. astral and (between earthly people) etheric) which is the source of extra-biblical energies. All sorts of invisible beings descend on such gothic scenes and mix their energies - wilder ones usually - with those involved.

All repeat (E.RF. 226: Sufficiently sustained thoughts; unanimous aspect, as also E.RF. 230 (Tourist Centre); 251 (Philip) 261 (Oidipous Repetition) teach us) so loudly and so quickly that the throats constrict with the result that they act like gurgling dogs.

Suddenly, when the peak experience is reached, the mother gives the order: the wild dancing and spinning cease; the cries cease. Unmoved silence follows.-- Note: all the while, the father and mother remained unmoved.

Note-- Indicating that the wildness is a controlled wildness, as it is everywhere in the goetic orgies. It is ritual wildness that seeks to create well-defined thought-forms-and-energies.

B.-- *The orgiastic peak experience.*

Re-read E.RF. 71 (Atargatis initiates).-- This takes place in two times.

B.1.-- *The divine wisdom teacher*

He begins to move, to drool, to grin (E.RF. 237), to grimace. He utters a plaintive cry like a baby's or stutters out incoherent words. Then all kneel down and 'worship' him, for the Holy Spirit is manifesting itself in and through him.--When suddenly he closes the Bible, knocks the table over. The twelve lamps go out. Total darkness reigns in the holy isba.

B.2. -- *A naked rite.*

Then all holy men and women - in ecstasy - tear off each other's clothes to be naked (note -- ritus paganus) - "as in the earthly paradise".

a.-- *Flagellantism.*

They give each other blood (E.RF. 60; 119; 124; 145; 238) with birch rods. They feel no pain.

Note.-- This aretalogical element is known from time immemorial: E.RF. 71 (Insensitivity).

b.-- *Sexual orgy.*

This state grows into sexual ecstasy.-- One of the women clings to one of the men and rolls with him against the earth (note -- It is a Mother-Earth orgy, characteristic of chthonic or telluric earth worshipping religions). They both commit a kind of love game.-- Immediately the others follow suit.-- This orgy lasts until dawn.

c.-- *When everyone is at home,*

Then the nightly ritual fades away. But a deep feeling of vitality and happiness remains.-- Thereby each chlysti is convinced that he has reached the level of good and evil. Therefore, at the end of life, Mother Earth - the holy mother earth - will receive him/her in "her womb".

Note -- Mariel gave this as an example. But he quotes Julius Evola, *Métaphysique du sexe*, (Metaphysics of sex). -- The Siberian chlysti groups differ in leadership and rituals but are united worshippers of mother earth.

Evola speaking.-- The secret rites are celebrated at midnight. All who participate - men and young girls (E.RF. 112; 148; 150; 252) - walk naked ("Ritus paganus"), covered only with a white robe.

After an invocation, a circle dance begins: the men - in the middle - form a circle that moves quickly with the movements of the sun; the girls - around them - form a second circle and dance in the opposite direction. The movements become faster and wilder. Until some members separate and dance in isolation. Like the ancient 'vertiginatores' and the dervishes (spinning dancers). At such a speed that one cannot distinguish the face anymore. They fall down and get up and -- the others follow suit.

The mutual flogging follows. -- At the moment of peak experience comes the realization of the transformation (E.R.F. 211) by the Holy Spirit descending. -- At that moment all throw off the garments and 'unite'.

So much for Evola, in his *Metafisica del sesso* (1958: *La métaphysique du sexe*).-- One sees that the basic structure is the same as in the model known to Rasputin.

Part II.-- The second degree initiation: the strannik. (269/270).

When the chlysti has given the clear proof of his conviction in Mother-Earth-worship, he becomes a 'strannik', i.e. a wanderer.

1.a.-- R. Filop Miller - according to Mariel - outlines as follows.

"He who goes the way of the wanderer leaves his property, his home and his family. (...). People of all ages leave their fields and their isba behind in this way and depart for an unknown destination. To their next of kin they are like the dead. They even lose their names, burn their passports, forget their wives and children. They never write, never let anyone know. For years family members or friends never hear of them.

1.b.-- This 'wandering' was so deeply rooted in Russian mores.

So much so that many isbas had a special cellar to give shelter to the "holy men", to protect them from the police and the popes (Orthodox priests). They were therefore called 'podpelnik's' (cave dwellers).

Note.-- The chthonic or telluric worshipers prefer openings in the earth,-- understandably so, for they identify, to some extent, the material earth with Mother Earth and her mountainous womb.

2.a.-- *When night has fallen* (E.RF. 54).

Then the stranniki go to a remote clearing in the forest. There they learn that the popes do not understand the true divine message.-- At the moment when the moon (note -- lunar worship services were established all over the earth) sets, the strannik accompanies “the sisters” to the depths of the wild forest.

He undresses (“ritus paganus”). He dances with them. After all, they - like him - have recovered “the innocence of Eden (= paradise)”.

2.b.-- *Sometimes a blazing fire is lit.*

Around it, the ‘believers’ dance until they swoon.-- When the peak experience is reached, the wanderer, strannik, gives the order: “Humiliate yourselves with sin. Put this wretched flesh to the test. Sanctify yourselves by contact with the mother earth”. -- The humiliation grows into an orgy.

Note. - When one compares the strannik with “the father” - the seducing father then - of Freud (E.RF. 261: Primal Horde), one notices immediately a strong resemblance concerning gathering: the “father” - “strannik” controls all that is female. The nocturnal gatherings around the wanderer amount to a real primal horde. Marginal, of course.

A value judgment. (270/274)

a. It is obvious that the biblically-minded Orthodox Church cannot tolerate such rites, however well intended. They declare what is sin, ‘good’, yes, descent of (some kind of) holy spirit.

b. But how do the stranniki themselves perceive the matter? Because that is the phenomenological question (E.RF. 33: Correction).

Markus Adamovich Lepantinov.

Mariel quotes this Russian philosopher.

(1). Rhythm.

The ancient Greek word ‘rhuthmos’ means orderly-goal-oriented movement.-- A ‘good’ dance, in the eyes of the ancient Greek, was depiction of ‘rhuthmos’, which we translate by ‘rhythm’.

Lepantinov: By subjecting his movements to rhythm, man in a sense returns to his “first origin” within the universe. Thus he/she is once again one with the whole of creation.

Note. - This is one of the possible interpretations of “microcosm/macrocosm” (which, incidentally, we already find in Platon’s work): man is the miniature cosmos and in the mania, the rapture - here: while dancing - he/she becomes one with the universe-soul substance or macrocosm.

Note: with Aristotle and other thinkers, 'rhythmosis' is the same as 'ep.an.orthosis', feedback (repair) of a deviation.

Lepantinov apparently ties in with this meaning: by dancing sacredly in the deep forest and committing erotic acts 'in the service of the Earth Mother', the worshippers wanted to 'repair', to 'feedback', the deviations they carried from the profane, everyday world. It is a steering concept (cybernetics).

(2). Aretalogy.

Powerful cosmic forces - life force - accumulate in the dancer who knows himself at one with the movements of the heavenly bodies.-- It should be noted that Lepantinov includes an astrological moment in his vision.

Now still: all those who identify themselves strongly with one celestial body while dancing with the movements of that body, will very quickly - if they do it well, i.e. if necessary under expert guidance - experience energies of all kinds and even psychosomatic phenomena (getting hot, getting cold, catching diarrhea, getting a headache, -- feeling well, -- depending on the individual person) in a very clear way.

This energetic aspect of astrology

- a.** is not contrary to biblical revelation and
- b.** is irrefutably a fact.

By the way: this aspect is even strengthened when plants and the heavenly bodies they react to are included.

(3) Mantics.

Lepantinov.-- Thus, the Earth Mother worshipper/ worshipper acquires a divining knowledge of the laws which are impossible to discover with the common sense, to which everything that is born and dies, everything that grows and dies, (...) is subject.

Our Mother Earth! Magna Mater! The Great Mother! She grants to the initiates, to her lovers, supernatural powers, -- let us say unexplained powers which must be ascertained. To deny them would only amount to shutting oneself up in a narrow rationalism (...) which is continually refuted by the facts (...).-- Thus the Lepantinov quoted by Mariel.

Note.-- Rasputin exerted a fascination on all possible women. Which he abused severely and exasperatingly as a caricatured starts.--Lepantinov: he worked with the powers of the Earth Mother: "Women were sucked in by Rasputin like birds sucked in by snakes. They lost all restraint, all morality, all morality". (O.c., 245).

Do we compare this with Vaughn (E.RF. 112; 148; 150;-- 252 (Horde);-- 263).

Note -This fact, made world famous by a number of films, proves clearly that the Earthmind forces are harmony of opposites (W.B. Kristensen) and therefore are both good (Rasputin was a good healer to such an extent that he cured the tsarevich of the blood-disease and so got authority at the court) and evil (especially on a moral level).

In other words: the Earth Mother forces are titanic-olympic and even - Rasputin was raised orthodox - satanic (E.RF. 161). Whoever generates the kundalini outside the realm of the Holy Trinity - not in the gnostic-heretical sense, as interpreted by the Russian chlystis, but in the strictly Biblical sense - ends up in an ambiguous waters which he/she no longer controls.

Note -- (272/274) -- The chlysti method is one of the countless forms of summoning 'beings'. -- It is not only the formal spiritists who summon spirits. Any stirring of the kundalini is ipso facto spirit summoning. That is why right-minded people and the churches, for example, have always warned sternly against the dangers.

When we read Gen. 6:1/4 we learn what follows.

The 'sons of God' (= very powerful spirits) found that 'the daughters of men', i.e. girls, were in their taste. They took as 'wives' all those they wanted. The nephilim were on earth in those days when the sons of God united with the women of earth and gave them 'children'.

These children were "the heroes of old", "those famous men".-- La Bible de Jérusalem, Paris, 1978, 36, f, says here: it is a folk myth (which is not so sure) that talks about 'nephilim' (translatable by 'giants' among others). These are probably oriental titans, born from the sexual union of women on earth and "heavenly beings".

These nephilim were a shameless race of 'übermenschen' (Nietzsche's term) who, through their moral decay, provoked the Flood as a divine judgment from Yahweh.

So much for the Bible and the commentary of la Bible de Jérusalem.-- One would say that the chlysti' s who imitate the sons of God are, yes, somewhere, occultly, nephilim,--with the moral decay inherent in them.

A Sumerian marriage.

That in sexual magic beings are actively present - E.RF. 70 ("As if the god himself were there") - also appears outside the Bible. Thus says M. Ruiz, *Le temps des sumériens: mariages sacrés (Les premiers rites sexuels)*, in: *Les dessous de l'histoire* (Paris), No. 9 (1993: août), 42/50, which follows.

An inscription from the end of the third millennium B.C. says that Shulgi, the Sumerian ruler of Ur, in Uruk, the ancient capital of Sumer, is escorted by a procession of we men and we women to the Eanna, the temple of the goddess Ishtar. He is initiated there. As an initiate, he is the visible representation of the god Dumuzi.

Then he is escorted to the building where a witch, the visible representation of Goddess Ishtar, is waiting for him. Shulgi pronounces the magic words he has just been taught. After which the wijwoman - in a long poem - says that the goddess Ishtar is expecting him inside.

There was a cot: the sovereign, as the head of his people, as the source of life force of his people (E.RF. 49 (The sacred ruler); 55; 142), and the usher woman, source of the female life force to rule, there committed the visible representation of the sacred union of Dumuzi and Ishtar.-- This rite was accompanied by a great celebration in which the whole people were involved.

Note.-- This story is the tip of an iceberg: archaic cultures were familiar with the fact that higher or lower beings participated in sexual acts, especially when they were performed ritually.

Those who lie on top during the sexual act / those who lie below.

Alexandrian, *Histoire de la philosophie occulte*, (History of occult philosophy), Paris, 1983, 364/367 (Les unions immatérielles), ((Immaterial unions), briefly mentions the 'incubi' (upperbearers, those lying above the partner) and the 'succubae' (lowerbearers, those lying under the partner).

We will not go into that further. But the theme has caused much ink to flow. It rests on reality: thus the god Dumuzi, in and through Shulgi, was incubus and the goddess Ishtar, in and through the 'sacred' woman, succuba.

Note.-- Danielle Hemmert/ A. Roudène, *Histoire de la magie*, tt. 1/8, (History of magic) Paris, 1968/ 1971,-- tell in t.-4, 241/349 (La belle légende de Merlin l'enchanteur), (The beautiful legend of Merlin the magician), that Merlin was received by a 'duz' or 'cambion', i.e. an incubus. This was a spirit of the forest who conceived him in the womb of a girl, a Druid priestess, who was always attracted to the forest.

O.c., 422, says that the incubus is a reality for those who perceive it directly.

Final word.-- - Alexandrian, *Histoire de la philosophie occulte*, (History of occult philosophy), Paris, , 1583, 323/ 385 (La magie sexuelle), (sexual magic) summarizes the whole drama of sexual magic as follows.

Sexual magic is not, except rarely and in deviations (some of which are vindictive, such as the black masses under Louis XIV (o.c., 355/364 (La messe noire) (The black mass), an indulgence disguised in a liturgy. In fact, it is about a self-indulgence, with strict rules of behavior (sometimes as strict as those of the Church Fathers), in order to achieve either superhuman raptures or 'cosmic' powers.

This does not prevent us from sticking to the titanic-olympic nature, indeed to its satanic nature. Except perhaps in rare cases. This has been sufficiently demonstrated in previous chapters.

Note. - The fact that beings from the unseen intervene in sexuality, especially when it is meant magically, is shown by the fact that - according to our experience - in Flanders a secret society tried to make a flying ghost out of the depraved Rasputin. Read in this connection E.RF. 251.-- We cannot give details in view of the private character.

Bibliography.

With the degeneration of morals in our post-modern and especially post-Christian climate, which is even more intensified by the media from day to day, more and more is published about sex and magic.-- Here are some works:

-- P.B. Randolph, *Magia sexualis*, St. Jean de Braye, Dangles, 1991 (1931-1);

-- P. Manoury, *Traité pratique de magie sexuelle*, (Practical treatise on sexual magic), Paris, 1989 (very technical,-- with a chapter on the inclusion of Lilith (Isaias 34:14; the goddess of the rubble), o.c., 227ss.;-- which very clearly points to the titanic-olympic);

-- Julie Henderson, *The Lover Within (Opening to Energy in Sexual Practice)*, East Balmain (Australia) / New York, 1986 (rather psychosomatic);

-- Starhawk, *Wilde Kräfte (Sex und Magie für eine erfüllte Welt)*, Freiburg i.Br., 1987 (// Dreaming the Dark (1982 (sexual magic within the framework of a gauchist theology));

-- Claudia Müller-Ebeling/Chr. Rättsch, *Le guide des aphrodisiaques*, (The guide to aphrodisiacs), Levallois - Perret, 1993 (// Isoldens Liebestrank (1986);

-- D. Cellura, *Les cultes de l'enfer (Le diable parmi nous)* (The cults of hell , The devil among us), Paris, 1993 (a raw representation of American Satanism);

-- Y. Verbeeck, *La sexualité dans la magie*, (Sexuality in magic) Geneva, 1978 (earlier historical overview).

Sample 51.-- The animal in the animistic system. (275/282)

Alfred Bertholet, *Die Religion des alten Testaments*, (La religion de l'Ancien Testament), Tübingen', 1932- 2, 131.-- The prophet Daniel, in the second century before Christ, depicts the world judgment of Yahweh'.

Dan. 7: 9/14.-- In it it says, among other things:

"I 'saw' (*note*-- mantically) in the course of night visions (and look): with the clouds in the sky came a son of man (...). To him was given power and honor and dominion (...)

The term "son of man" means that it refers to a being who, as descended from a human being, has the nature of a human being and is therefore "a human being".

In a footnote Bertholet notes: "Einem Menschen gleicht das Gottesreich wie die Weltreiche Tieren gleichen". The kingdom of God, i.e. God's mighty action (here: the final judgment), has as its model "man" (and his conscientious level of life);

The cosmic or worldly kingdoms, however, have as their model "the animal" (and its titanic-olympic, resp. satanic standard of living; E.RF. 64 ("The devil's sperm" and "in the form of an animal"); 156 (Tantrism); 267 ("like throbbing dogs"; "like animals' cries, slaking").

Jesus systematically applied the term "son of man" to himself, but not without first coming into contact with "the animals" (and with Satan), as Mark 1:12/13 clearly states: "Immediately "the spirit" (*note* -- God's life force) drove Jesus into the desert. He remained in the desert for forty days, tested by Satan. He stayed in the midst of the animals. The angels served him".

In an ancient (including Jewish) view, animals and demonic creatures were thought to be connected. Just like Lilith, Satan feels at home in "the wilderness": there, too, he puts Jesus to the test.--remember this 'goetic' (E.RF. 264) aspect of this chapter.

Animals and spiritualism.

That the goetic aspect is not negligible is shown by Julia Pancrazi, *La voyance en héritage*, (Clairvoyance as a legacy), Paris, 1992,193.

During one session, contact was made, but the table answered in a totally incoherent manner.-- I then questioned them to find out whether anything in the room disturbed the invoked spirit. I quickly looked around the room: all the people present were known to me; none of them seemed to be obstructing anything. I removed him: the table began to answer normally.

Note-- Writer immediately adds, "Plants can exert the same influence and for unknown reasons interfere with the mind's responses".

Note.-- Since a Pancrazi is a distinguished lady who is far from any goetry, the entities she evokes are of the same level. A dachshund, an animal, easily emanates lower fluids given its relationship to lower nature spirits.

Similia similibus.-- We know the great axiom: evil can only be done away with by an evil that is stronger and swallows up the weak.-- Now read E.RF. 93 (The healing animal in the Siberian ongon or fetish).

Bibliography

-- C.A. Meier, *Antike Inkubation und moderne Psychotherapie*, (Ancient incubation and modern psychotherapy), Zurich, 1949.

The city of Epidauros hiera, Epidauros the holy, had a 'peribolos', a domain closed off by boundary stones, where the deity Asklep̄ios (Lat.: Aesculap̄us) acted as a visible healing presence.

In time, every city worthy of the name wanted to have an asklep̄ieion, an asklepiadic healing center. This was done ritually,-- amongst other things by the transfer of a sacred snake derived from epidauros. Usually, however. "Als des Gottes in seiner theriomorphen Erscheinung" (As the god in his theriomorphic appearance) says Meier.

In other words: the snake was the visible representation of Asklep̄ios himself (o.c., 26).

Note.-- The goetic is a good antidote to physical and moral evil. It easily evokes the goetic causes of e.g. a physical or mental illness. It helps the one who heals, incites, counsels - man or deity or rather both at the same time - in the adjustment to the problem.

Read e.g. E.RF. 78 (Observation through identification); 103 (Weather Chant): The animal, in its lower status, is continuously 'goetic', attuned to the Earth. The higher human being is not. In order to understand a problem that is always 'goetic' caused, he has to tune in - in concentration: an animal that is involved in this (and has been trained), can be of great service.

Similia similibus.-- R. Peyrefitte, *Les conquêtes d'Alexandre*, (The conquests of Alexander), Paris, 1979,361.-- The inhabitants of the ancient Egyptian city of Mendes (in the Nile Valley) saw in the goat a 'sacred' animal and they made it the object of worship.

One specimen of it was grown in the temple. That goat was considered the visible presence of the deity. Egyptian women were united with this buck, because they could not do so with the god himself.

Peyrefitte refers to a text by Herodotos, Hist., and to an excerpt from a poem by the Greek lyre poet Pindaros: "Mendes, the Egyptian (city), by the steep banks of the sea,-- last horn of the Nile, where the bucks -- husbands of the goats, - unite with women"--.

The very term 'sacred' applied to the buck suggests an animistic phenomenon: a spirit, -- a god(s), animates the buck. That spirit, with the buck's life force in itself, radiates energies. Lower,-- goëtic, of course.

But the these women who had intercourse with the buck, healed, incanted, counseled. Her thus intimate contact with a lower animal facilitated attunement to the goëtic problem.

Because such women went through a thorough formation, -- also because they communicated with higher beings through the buck, became 'stronger than' (E.RF. 214 initiation); 215 (stronger than); 230; 239; 254) the goëtic.

Note. - It should be remembered that we are first engaged in phenomenology - rendering, by 'understanding', what is really given, before making a (Biblical and therefore very negative) value judgment.

General bibliography.

The subject is extensive. But a few works can be cited.

-- J. Prieur, *L' âme des animaux*, (The soul of animals), Paris, 1986 (on the fact that animals also have an (animal) soul);

-- L. Verlaine, *L' âme des bêtes* (Quelques pages d' histoire), (The soul of the beasts (A few pages of history)), Paris, Alcan, 1931 (the author was a professor at l' Université de Liège; he gives a thorough historical survey);

-- R. Montandon, *De la bête à l'homme* (*Le mystère de la psychologie animale*), (From beast to man (The mystery of animal psychology)), Neuchatel/ Paris, 1943 (The animal shows all the psychic abilities that gifted people show,-- explained in detail);

-- Dennis Bardens, *Animals and their sixth sense*, The Hague, (// *Psychic Animals* (An Investigation of Their Secret Powers), London, 1987 (On the biological and psychic powers of animals);

-- M. Dekkers, *Lief dier* (*Over bestialiteit*), (Lovable animal, (About bestiality)), Amsterdam/Antwerp, Contact, 1992 (About the sexual intercourse of people with animals).

Deepening the problem. (278/282)

First of all, we would like to quote a text that represents the essence of the copula of woman and animal.

R. Ambelain, *Le vampirisme (De la légende au réel)*, (Vampirism (From legend to reality)), Paris, 1977, 233s., sets out what follows.-- The phenomenon of “passation d’âme”, “(soul (dust) exchange” -- peculiar to especially the African food rites (E.RF. 202 (Le ti bon ange or individual soul(dust)) - shows that one double can be replaced by another (E.RF. 245). For example, one can swap the double of a male animal with the double of a girl or a boy.

If one cannot use a human being as a victim - says Ambelain - then one takes an animal being. But before starting such a rite, one exchanges the doubles -- Ambelain is not soft on the effects.

a.-- The child or the young girl.

From then on it becomes stupid. For example, one can neither learn to speak humanly nor to walk uprightly. “Thus in many an African village there are idiots whose cause is the soul (dust) exchange”.

b.-- The animal.

The animal, however, as soon as it has absorbed the human double, always exhibits a behavior that is strangely reminiscent of that of a human being.

Note. - This way of humanizing the animal and the dehumanization of man, especially the woman who copulates with an animal, should be kept in mind when we consider the problem further.

It is immediately clear that there is a profound difference with what Ambelain depicts: the woman is an adult and engages voluntarily, if necessary well-informed by e.g. a predecessor, in soul (matter) exchange. In other words, she controls much more the exchange or rather cultivates the unification. Nevertheless, there is a minimal soul (substance) exchange.

Note -- The phenomenon is much more similar to the soul(dust) exchange in the phallus religion (E.RF. 208: A sacred transfer) where the boy shares in the soul (dust) of the man and vice versa.

The mother goddess religions (278 /281). First reread E.RF. 255 (Mother Earth); 266 (The Goëtic form of Mother Earth Religion).

C.J. Bleeker, *De moedergodin in de oudheid* (The Mother Goddess in Antiquity), The Hague, 1960, first mentions the “prehistoric Venus”, then Mother Earth and elaborates on Ishtar (Babylonia), Isis (Egypt), Anahita (Iran), Athens (Hellas), Freyja (Germania), Kubele (Phrygia-Rome), Lakshmi and Kali (India). To which we can add e.g. Amaterasu (Japan).

Note:

-- Jean Shinoda Bolen, *Godinnen in elke vrouw*, (Goddesses in Every Woman) (Lemniscaat) wants to introduce a "new psychology of women" based on character images ("archetypes") that goddesses exhibit somewhere, traditionally-religious and/or occult.

-- Heleen Crul, ed., *Uit naam van de goddin* (In the name of the goddess), (Gottmer), claims that "the goddess" -- in both man and woman -- is "a conscious source of power and flow of inspirations".

Such 'psychologizations' do reflect something of what the goddesses actually were, but remain beneath the real and full reality.

Note.-- It's pretty much fashionable now: astrology engulfs everything! Thus: Special. -- AstroErotik, in: *Cosmopolitan* 1993: 8 (August), 131 / 143.

One notices: one does not speak of the 'human zodiac' but of the zodiac. Even constellations like Virgo, Archer, Libra, Gemini are, astro(theo)logical, animalistic and harmony of opposites (W.B. Kristensen), i.e. titanic -olympic and even satanic (E.RF 156).

We will discuss this now because character images are also ascribed to the images of the zodiac. Most of the time they psychologize in a favorable way (they present a false ideal to people who know nothing or too little about the sacred and the occult), -- good for magazines and columns on the television screen.

Yet, somewhere someone emerges who dares to expose the ambivalence of (the deities and) the images of the zodiac. Thus: G. de Wargny, *Astrologie noire*, (Black astrology), Paris, 1977. This astrologer has the sinister courage to expose the opposite. For example, he shows the demonological interpretations and the immoral characteristics.

Aquarius - so topical it seems - has as its top figure no one less than Lucifer, characterized by the Wargny by self-aggrandisement.

The fish are mirrored in Leviathan, the deep-sea monster of the Bible (Job 3:8; 40:25),--a 'dragon' (understand: serpent) who, among other things in Phoenician mythology, is a monstrosity of primordial chaos (E.RF. 267).

The ram, for example, is depicted in Belial (as pure cruelty). In this way, steller goes over all zodiacal images.

In other words, the titanic-olympic and satanic animalism is harmony of good and evil, -- both physical and ethical.

What Wargny says about the animals of the zodiac applies equally to the archaic Venus, the Earth Goddess and all who resemble her, the 'mother goddesses'.

Archaic Venus. Earth Mother and Mother Goddesses and Animals. ((280/281).

Bleeker, *De moedergodin in de oudheid*, (The Mother Goddess in Antiquity), 25, says: “The snake is, among all ancient peoples, including the Greeks, the animal that pre-eminently represents the divine earth”.

Let us now reread E.RF. 276: Epidauros’ sacred snake.

From Mohenjo-Daro (India) and Irkutsk (Siberia) to the French Dordogne Valley and Spain, plump little Venus statues (sometimes they were slender) were discovered in prehistoric forays. -- Bleeker, o.c., 15: “One point is striking: both the clay works and the cave drawings seldom show images of men. Apparently, the figure of the woman has stirred the imagination. Presumably as the giver of new life.

Note. - This is not so surprising: it was generally believed that the shakti, the female energy, was decisive, not only for the reproductive fertility of plants, animals and people, but also and especially for determining destiny.

That there are testimonies of the archaic Venus is shown by the fact that - as Bleeker, o.c., 15, notes - later ‘historical’ representations of the mother goddess also show ‘primitive’ features which do not differ greatly from the prehistoric ones.-- In other words: a long tradition.

M. Ruiz, *Le temps des sumériens: mariages sacrés* (Les premiers rites sexuels), (Sumerian times: sacred marriages (The first sexual rites)), in: *Les dessous de l’histoire* (Behind the scenes of history), No. 9 (1993: août), draws attention to the Sumerian epic Gilgamesh. According to Ruiz, the marriage of the two of us, Gilgamesh (both human and deity) and the goddess Ishtar (through the wombs), is a testimony to the earthly religion.

Ruiz: Prehistoric times have left us dozens of clay, bone, ivory or stone statuettes depicting a woman, naked, giant, with exceptionally large breasts and thighs, as well as prominent genitals.

But now listen carefully: “The researchers in çatal-Häyük (Turkey) - where such a Venus was found - are of the opinion that, six thousand years before Christ, ‘sacred’ women dressed as vultures were leading the ceremonies”. (A.c., 44).

Which points to a clear connection “goddess (via such women) and animal (bird)”.

But also Bleeker, o.c., II, says: on the island of Malta, statuettes were discovered with two distinct features:

a. the face has some expression.

b. they make the impression of a person - a woman (one assumes) - who is dressed in the skin of a cave lion in such a way that a head covers the head and the animal’s tail and striped skin are indicated.

Note -- One may compare many Egyptian statues bearing such an animal or bird head above the head.

After the link “goddess (‘sacred’ women)/animal” now the hermaphroditic character of such deities.

C.J. Bleeker, o.c., 27/28 (The hermaphroditic nature of the earth goddess), says that “the goddess” is an “all-giving woman” in ancient Greek “Pandora”. This means: she bestows good gifts (life, fertility, mantis and magic), yet always foresees the destruction of her gifts. And vice versa.-- in Biblical terms: whoever knows the goddess, possesses “the knowledge of good and evil”.

The ‘demonic’ character.

Bleeker does not mince words: he considers, o.c., 28, the goddess a demonic figure! “Not without reason did the ancient Greeks say that Gaia (note -- the name of the earth goddess) had brought forth all sorts of monsters who were a scourge to mankind and a menace to the deities”. -- One can hardly say it more plainly!

“Tough cases”. (281/282)

The foregoing may seem rather theoretical. But now the praxis.

No better opening of the eyes than John Pearce-Higgins, *Poltergeist, Haunting and Possession*, in: J.D. Pearce- Higgins/C. Stanley Whitby, ed., *Life, Death and Psychical Research*, London, Rider, 1973, 164/192. Especially the part ‘Devils’ (o.c., 188/190).

The author, who is not only a good connoisseur of paranormology, is also an Anglican clergyman who, as a conjurer, is actively confronted with ‘soft’ but also ‘tough’ cases. The ‘soft’ - ecclesiastical - methods run aground on a number of cases.

Note -- All who deal seriously with occult phenomena notice this.

His explanation boils down to this:

- a. such tough cases are black-magically caused;
- b. they betray fallen angels (satanic spirits) as active beings.

But see here how steller typifies.-- The entities involved in such tough cases show themselves as beings of extremely low intelligence (reread E.RF. 278 (Stumpy)).

One can hardly tell whether they are not “elemental, subhuman creatures” somewhere.

O.c., 189.-- Further, when he brings up the fallen angels: “They appear to be of a lower standard than many of the higher animals”.

Pearce-Higgins wants to say: a domestic dog or a domestic cat, even a captured wild animal can be favorably influenced by “light and love”, but the entities (i.e. life energies) in the “tough” cases, are not susceptible to any benign influence. That is how stupid they are!

Mantically speaking.

We have a certain control. Sensitives and/or visionaries note the following:

1.a.-- *Archaic Venus.*

When confronted with them, a figure emerges in the background which indeed strongly resembles (sometimes there is a solid deviation, while maintaining the basic structure) the archaic images.

But - Bleeker emphasized - what is striking are the conspicuous genitals. On very close inspection, the evoked mother goddess does not have female genitals but those of some male animal! Horse, dog, cat, tiger, lion, donkey, bull (this one very often) - E.RF. 205 (Wisdom bull) - So that woman is actually theriomorphic (animal-shaped) to some extent.

1.b.-- *We women who become one with male animals.*

Mendes' sacred wives - also the girls who were given an animal soul(dust) - show, in terms of soul body ('double'), a woman's body, often very beautiful, like many actresses, but on very close inspection, with the genitals of a male animal.

2.-- This - for every well-educated person of today unpalatable - structure of the kundalini and the whole soul(dust) is also exposed in the tough cases.-- We know the case of a woman who showed “a kind” - we say “a kind” - of magpie eye on her left foot.

No matter how well the foot care worked, after a while the lady returned with the same ailment. - On closer inspection by visionaries/sensitives, it turned out that she, in a previous life, had been involved several times in a rite of “woman-animal-copula”. Were noticed around, yes, in her - when she was tired or let herself go - many animal souls! Male animals then.

For such tough cases - and if psychiatrists, doctors, nurses, all kinds of people-care workers want to be honest - a mere scientific skill here ... is insufficient. One should have something of the healer-with-male-animal-sex (*similia similibus*)!

Sample 52.-- Spiritism. (283/287)

E. Maple/L. Myriny, *Fantômes et lieux hantés*, (Ghosts and haunted places), Paris, Hachette, 1980, 21, tells.

1. Napoleon Bonaparte (1769/1821) was very often accompanied by a red silhouette, according to some “the red man” of the Tuileries. Like many phantoms - also like e.g. the inner voice of Socrates’ daimonion - the figure showed itself at - what ancient Greeks call - ‘kairoi’, important turning points, e.g. just before a military defeat.

2. Napoleon was convinced - axiom - that the dead can influence the course of life on earth. Therefore he often consulted a medium. From this he drew conclusions for his activities. No better introduction than this can be given to true spiritism.

1 Samuel 28: 3/25.

1 Chron. 10: 13; Sir. (Ekkles.) 46: 20.-- It is known that King Saul (-1015/ ...), the first prince of the Jews, at the end of his days and against his own laws, consulted a necromancer, a summoner of the dead in En-Dor. It evokes the ghost of the prophet Samuel.

“After dying, he still acted as a prophet and announced the end of his life to the prince. From the bosom of the earth he raised the voice to prophesy, to root out the iniquity (unscrupulousness) of the people”. Thus the book of Sirach, which does not doubt, like so many commentators (past and present), that the prophet was really called by the ‘medium’, a woman.

Bibliography:

-- M. Parmentier, transl. *Goddelijke wezens uit de aarde (Griekse kerkvaders over de ‘heks’ van Endor)*, Divine beings from the earth (Greek church fathers about the ‘witch’ of Endor), Kampen, Kok, 1989 (both the Jewish and the Christian world have reacted violently to the story, because the Bible is very hostile to everything that is paranormal and occult).

Note the term “divine being”, for, when the woman sees the phantom rising from the underworld, she exclaims: “I see an elohim rising from the earth”. An elohim is a superhuman being (Gen. 3:5; Ps. 8:6).

Note.-- The Bible, too, has known of the phenomenon since centuries before Christ.

Modern spiritualism. (283/287)

Bibl.st.:

-- Jack Coutela, *Le guide pratique du spiritisme*, (The practical guide to spiritism), Paris, 1989 (a sound practical introduction);

-- Gina Covina, *The Oija Book*, London, 1979 (an introduction with a great deal of critical sense);

--- L’ autre monde No. 135 (1993: Nov.), *Esprit, es-tu là?* (Spirit, are you there?) (a special issue).

Apart from the oui-ja-board and the spinning table as infrastructure, there is mediumism or, as one says since the New Age, channelling:

-- Joh. Verweyen, *Die Probleme des Mediumismus*, (The problems of mediumism), Stuttgart, 1928 (Verweyen is a thinker of high standing);

-- Erik Pigani, *Channels (Les médiums du Nouvel Âge)*, (Channels (New Age mediums)), Paris, 1989 (the best work so far).

As for transcommunication or the use of the magnetophone and TV screen, ordinator and telecopier in contacting the hereafter or at least the other world, of which, in Dutch, e.g. Dr. Konstantin Raudive, *Paranormale stemmen (Gesprekken met overledenen via geluidsband)*, (Paranormal Voices (Talking to dead people on audio tape)) Bussum, 1975, is one sample.

Since spiritism goes hand in hand with all kinds of traditional religions and philosophies of life, it is advisable to find out what the cultures thought about “the other world” (heaven, purgatory, hell, etc.).

-- Stanislav and Christina Grof, *Beyond Death (The Gates of Consciousness)* London, 1980.

Control spirit.--The ‘medium’ or intermediary is the one who creates or helps to emerge paranormal phenomena of a high, indeed exceptional, degree.

Let us take the medium Mrs. Leonora E. Piper (1857/1950), from Boston, Mass. (USA). She has been examined by many researchers and has never been caught cheating. Verweyen, o.c., 148ff .

An ‘entity’ or ‘controlling spirit’ called itself ‘Phinuit’, supposedly the soul of a French doctor.-- Usually Mrs. Piper lapsed into deep rapture (E.RF. 72), her female voice suddenly changing into a “rough, masculine” voice.

This Phinuit spoke through her with an uncanny mixture of gallicisms, negro dialect, American flat language, sometimes laced with mean curse words.-- This Phinuit was succeeded by one George Palham and one imperator.

Note.-- Such phenomena provoke reservations from right-thinking - humanistic and ecclesiastical - people for good reason!

As the title of W. Kautz/M. Sranon, *Channeling (L'intuition du Nouvel Âge)*, (Channeling (New Age Intuition), Paris, 1990, indicates, channeling is typical New Age mediumship.-- Not just dead people but just plain extraterrestrials (individuals or groups (for the latter think of Mark. 5:9/10 (“Legion”)) come through on a channel.

A channel can, e.g. by means of self-hypnosis or meditation or other techniques, put the ordinary (self)consciousness in between brackets and with expanded consciousness become a channel in the form of e.g. medial (automatic or not) writing, painting, making music, “mental dictation” (passing on texts).

Main axiom: “The old age is over. The new age - New Age - has begun” (Jack Purcell).-- This is in common with spiritualism but is nevertheless new.

The modern beginning. (280/281)

Halfway through the last century, when atheistic materialism (of which Marx, Nietzsche and Freud are the representatives until our century) was at its height in universities and among the “intellectual and artistic vanguard”, spiritism took off.

1847. -- Hydesville (USA).-- The two Fox sisters come into contact with a ghost.

1852.-- The current is already in Paris,-- in the salons.-- For example, the French writer Victor Hugo, in exile on the island of Jersey, comes into contact with Parisian spiritism through Delphine de Girardin, writer and friend (06.09.1853). At first Hugo was sceptical.

1856.-- At the Rousten’s, in Paris, spiritists meet. Mademoiselle Japhet, medium, contacts ‘Zéphir’, a spirit with a neo-religious message.

Denizard Hippolyte Léon Rivail (1804/1869) was a doctor from Lyon, who, following in the footsteps of Johan Heinrich Pestalozzi (1746/1827; rousseau-like pedagogue), tried to renew education from 1830 onwards and published many schoolbooks. In 1856 he was director of le Théâtre Marigny in Paris.

On 30.04.1856 Rivail was present at the Roustan’s. Very septic. But Zéphir says to him (and the others): “Religion will continue to fade away. A new, true, great, beautiful and worthy religion of the Creator will be needed. -- The first foundations are already there. Rivail, your task is in that framework”. -- Rivail thinks.

On 07.05.1856 Rivail is again in the company.-- Mlle Japhet summons the soul of Samuel Hahnemann (1755/1843; E.RF. 213), the founder of homeopathy. Rivail asks him questions. About his so-called vocation. “Yes - says Hahnemann - if you examine your inclinations, your striving, and the object of your meditations, it should not surprise you that you should carry out what you have long dreamed of.

Let Providence do its work and you will be satisfied. That is how it sounded: from that moment on Rivail was a spiritist rather than a sceptic.

Allan Kardec.

A few weeks later Rivail comes into contact with a Celtic druid (the name of the wisemen in Celtic culture in Gaul and England before the Roman conquest), Kardec.-- who asks him to bear the name "Allan Kardec" from now on.

1857: *Le livre des esprits.*

1858: *La revue spirite* (now: *Renaître* 2000).

1886: *The First Spiritist Congress* in Brussels.

Note.-- Spiritism is still a topical issue. But in Brazil it has become a cultural factor (in education, care of the poor, etc.).

Spiritism: a modern and postmodern animism.

According to Kardec, 'spiritism' is a system that stands or falls with the existence and manifestation of spirits.

What we saw E.RF. 105, regarding Tylor's definition of religion, fits Kardec's system perfectly.

1.-- New insight into the soul.

According to Kardec, spiritism will oblige traditional religions and churches to partially update their axioms, only to evolve into universal rather than geographically and ethnically narrow religions.

2.-- Evolutionary thinking.

Spiritualism must assimilate all scientific discoveries and try to bring its religion into a synthesis with them, now called 'holism'. This is what Kardec says.

In this sense, it is one of the possible continuations and re-foundations of the ancient palaeo-pythagoreism (-550/-300).

G. Covina, *The ouija Book*, 94: "The hetaireia (thought society) of the Pythagoreans gathered around a 'mystical' (i.e. occult) table that moved on wheels to signs on a stone slab on which the moving table worked.

Pythagoras is said to have learned this method on his travels in the East". -- Now, the Pythagoreans did indeed place the soul at the center, in the context of a theory of order (harmology). The spiritism of Kardec is a revival of this.

Note: Many phenomena peculiar to spiritism will not be examined here. 251 (Philip), for the events mentioned there take us into the spiritistic sphere.

The ABC theory applied here.

Read again E.RF. 12.-- 'A' is the phenomenon or given (with e.g. the requested). 'B' is the axioms by which one approaches 'A'. C' is the final reaction.

Gina Covina, o.c., 21f., places a decisive emphasis on the axioms in all those who practice spiritism. Before asking where the answers (from the spirit board, from the medium, from the spinning table) come from, we must ask where our questions come from. Before we even begin to conjure up souls or spirits, we must try to see as clearly as possible the unconscious motives and conscious motives that lead us to spiritism.

Why? Because our axioms will show themselves in the answers! "The clearer you are in your convictions, the more quickly you will be able to detect the deviations in the answers. So says this thoroughly experienced spiritualist. So examine yourself, your opinions, your whole being in every possible detail! Nothing is irrelevant. The answers will make you pay attention to any hidden preconceptions you may carry within you when you contact spirits.

Note -- What Gina Covina says about spiritism is true of all that is holy. Extremely cunning spirits, with the flair of an animal, for example, will immediately know where your weak points are. Unless they are working under the formal guidance of the Holy Trinity, they will attack you mercilessly at your weak points. And they will do so in such a way that that which escapes you remains unconscious.

In order to 'have' you, they will gradually introduce small, imperceptible deviations from the truth and from morality, among other things, but in such a way that you will 'take them in' and continue to trust them thoroughly. In this way, spirits of titanic and satanic genius (E.RF. 156) have 'had' countless ones.

This is the famous 'distinction of spirits' that the Bible and Christianity recommend for contact with all that is sacred or neo-sacred.-- Gina Covina is one of the rare spiritists who recommends thorough self-knowledge on this point. Gladly taken!

Sample 53.-- “Awakening in the Afterlife”. (288/292).

We now turn to a Biblical ‘spiritualism’.

-- Helene Möller, *Erwachen im Jenseits*, (Awakening in the afterlife), Liestal (CH), 1955, is a work that presents itself as inspired by the Archangel Raphael.

By the way: Möller, *Einsamer Weg zu Gott* (Lonely path to God), (Autobiography), Liestal, 1960, gives us an insight into the writer’s very peculiar, very biblical life.

By way of introduction.-- The term ‘angel’ - at least in the God-fearing sense - means, in the Bible:

a. God’s visible manifestation (“the angel of Yahweh” is Yahweh insofar as He visibly shows Himself today),

b. a spirit, created by God, conscientious and faithful to salvation, who voluntarily places himself in God’s service.

Some of the angels are God’s “household”, a high-level group of co-workers.-- One finds an indication of this household -- which is more and quite different from a culturally determined metaphor -- in Job 1:6 (“Admission to Yahweh”).

God seeks to surround himself with responsible, independent beings who assist him in his governance of the universe, yes, to some extent replace him. -- Even in the works of St. Thomas Aquinas, the great medieval scholastic thinker, one finds an extensive chapter on such ‘universe government’.

Sometimes ‘angels’ - messengers, commanders - are sent out with a mission to destroy (Exod. 12:23; 2 Kings 19:35; Ezek. 9:1; Ps. 78:49). Then again, they play a high, godly role as guardian spirits of nations or of individuals (Exod. 23:20; Dan. 10:13). Or they mediate messages (Ezek. 40:3; Dan. 8:16; Jas. 1:8; 2:2; Acts. 1:1; 10:1/11).

Designations.-- At times they are called “sons of God” (Job 1:6; Ps. 29:1), at other times “saints” (Job 5:1) or “servants of God” (Job; 4:18 (where their unreliability is emphasized for reasons of creation). When grouped together they are called, e.g., “the army of heaven” (celestial heir: 1 Kings 22: 1 9; Ps. 103:21; Ps. 148:2).

Raphael.-- The Bible speaks of seven angels of God among whom are Michael, Gabriel and Raphael.-- The latter is mentioned Tob. 5:4; 3:17 (journeyman); 3:17 (healer); 12:12 (prayer mediator).

Whether Frau Möller's many texts are really from the archangel Raphael seems highly improbable in view of the confused overall impression they give.-- What is certain is that the spirit that was her inspirator was a puritanical 'elevated' spirit.-- But, as phenomenologists, let us listen.

The judgement of God.

In order to situate the following texts biblically, first this.

Ben Sira(ch) - Ekklesiastikus -- 15:11/20 says: "(...) God in the beginning made man and left him/her to his/her free judgment.-- It is for you to decide whether you will keep the commandments (...).-- Men can choose between life and death. What they decide, that is given to them".

Note: "Life" and "death" are fluid concepts: the soul with its astral soul-body obtains death, i.e. a purely titanic-olympic and satanic soul-body, or life, i.e. a glorified soul-body (E.RF. 141 (Resurrection Body)).

Both types of soul-bodies are already present in this life - as a preliminary - but are fully exposed in the life after death. St.-Paul, Galat. 6:7/8, explains this further: "Do not misunderstand: God is not to be trifled with. For whatever you sow, you will also reap: whoever sows in the 'flesh' (meaning poor humanity of a titanic-olympic and even satanic nature), will reap destruction from it; whoever sows in the 'spirit' (meaning God's glorifying life force), will reap eternal life from that spirit".

Note - This sowing and harvesting law, known in other forms also in non-Biblical religions, is clearly expressed by Frau Möller and her "Raphael" in their approach to lost souls in the other world. In this sense, her text is truly Biblical.

The term "judgment of God"

This involves the separation of men on the basis of their choice for or against Yahweh (Holy Trinity), for or against the Decalogue (Ten Commandments), for or against Yahweh's acts of salvation (Jesus' death and resurrection and the twofold descent of the Holy Spirit (Jerusalem and the house of Cornelius, a pagan)),-- separation which is evident in the soul,-- perceptible in the soul body of death or the soul body of eternal life in glory.

The double mediumship - Frau Möller exhibits a twofold mediumnity, which makes her very different from, for example, Leonora Piper (E.RF. 284).

On the one hand, Helene Möller, like every person on this earth, dwells in the midst of the “earthly sphere” of the hereafter, i.e., in the midst of immature, indeed evil, beings who live purely titanic-olympic or satanic lives. One thinks of the prophet Samuel, who ascended from the earth like an elohim, like all those who are “born of mother earth” (E.RF. 283) and have not yet known the descent of the glorified Jesus.

Jesus, immediately after his death on the cross, descended into the underworld (‘hell’s journey’) as a glorified one (not as one born of Mother Earth who returns to earth), as 1 Peter 3:18/22 clearly states. In order to proclaim the Good News there as well.

On the other hand, she remains the medium of a high spirit from the sphere of the heavenly ‘sons of God’ or ‘saints’ (who presents himself as the angel Raphael). The latter accompanies her with an inner voice which she continues to hear clearly through and through, even when she is in direct contact with souls who are very cloudy and normally cloud a medium.

The text.

Erwachen im Jenseits, 172f. -- First she opens herself -- mania (Concentration : E.RF. 68) -- to lower beings.

A voice of a spirit, a soul, from “the darkness” says: “In my present situation, it remains a mystery to me why/why I have to listen to the crazy, excitable, self-indulgent talk of other spirits. These spirits seem unbelievably pitiful to me, and their talk is totally useless.- -- Advise me of the cause of my being here and of my not being able to leave.

Then the angel’s message: “The spirit that brought you to me (Raphael) wants to answer your question. Here is what he says.

Without any strength (op. -- life force) alive, you feel yourself at the mercy of ‘the talk of pitiful spirits’, for you cannot escape their company. (...).

Reflect on the manner in which ye have lived on earth. With useless and senseless talk - to pass the time - you have wasted your precious earthly life. (...). You found no time to think about and discuss really important questions.

Completely absorbed in the banal ways of thinking of the poor, thoughtless human being, you have spent your life – It is true that you did not neglect your earthly duties: you took care of the people who were entrusted to you.

But the orderly, empowering prayer life which led you upward to God was not there. Consequence: in your present situation you miss the world of high ideas -- for instance, ideas such as ‘God’ or ‘the realm of heavenly spirits’ did not exist for you -- for God has advised you to enter into such high ideas as an effective method of forming your mind and your world of imagination in the right way. That is precisely what you did not want. On the contrary, you have rejected the soul’s method of formation.

Consequence: It is precisely for this reason that you are now subjected to the mind-numbing, vacuous, confused talk -- characteristic of those spirits that, like you, were not careful to form their souls -- with a view to communicating with the heavenly spirits whose task it is to point the way to God.

In other words, the present state you are in is but one application of the law by which like attracts like.

Note -- Now reread E.RF. 50 (Law of Equals and Cohesion: “Qui se ressemble, s’assemble”). (“Like attracts like”). Reread especially E.RF. 226 (The unanimous aspect of our thought world).

The text.-- We now translate the final word of *Erwachen im Jenseits*. It typifies the high type of “entity” or accompanying spirit in contacting the underworld or the “earthly sphere” of the other world.

(A).-- In the dialogues as they appear in the book, namely with the souls of the dead, a set of teachings (**note** -- a set of axioms) was made available by God concerning the way in which man living on earth can establish contact with spirits from the earthly sphere of the other world.

Many types of souls who lacked the strength to rise above the earthly sphere could (...) be made to see, precisely because they are still full of earthly thoughts and impulses. -- It was precisely their earth-bound world of thoughts that made possible the transmission of thoughts that a man living on earth would find intelligible.

(B).-- But the souls who have ascended to the high sphere of God's light world are only unusually rarely able to make themselves known to a human being living on earth. The reason for this is that earthly thoughts and impulses are extinguished in them. For in God's world of light the redeemed spirit changes "the earthly being within him" to such an extent that he emerges as reborn, -- as an "angel of God".

A possible return to the earthly world he therefore rejects as "unworthy" because it detracts from God -- only on the basis of a commission from God does a spirit of this type return temporarily to the earthly sphere. However, in doing so he does not lose God's world of light within him, for he is at work under the influence of God's power.

Moreover, his activity within the earthly sphere always betrays somewhere that he belongs by right to the light world of God.

This is what I (= Rafael) wanted to say as an explanation of my activity through the working power of a person connected to me (= Frau Möller).

By the way, this human being will fade away from the earthly world in a short time (note -- by dying), through which my activity on earth will reach its end. (...). I myself, after the death of this person who served me, will return to the light world of God where I belong (...).

So much for the two quotations.

Both texts - and Helene Möller's work is full of such texts - come across as elevated: slightly oriental, certainly biblical. Incidentally: for years, Helene Möller tried with her medially written texts to appeal to church people who had to judge her work. And this by order of this 'Raphael'.

In doing so, she had very painful experiences, as is always the case when people present themselves with messages from "the other world". They are suspected of many things.

However, when one looks phenomenologically, i.e. without prejudging, at some of her texts, one has to admit that they make an elevated impression.

Sample 54.-- Vampirism. (293/302).

We remain in the realm of the dead. But now we turn to an often too sensationally presented but real phenomenon. As briefly but substantially as possible. For if there is a theme that deserves the title 'balladsk', it is vampirism.

The death of King Ahab.

1 Kings 22: 29 / 38.-- Ahab, prince of Israel, decides on a campaign against Aram. He consults - about four hundred in number - prophets who are not very Yahweh-faithful. They predict a happy ending. But the Yahweh-faithful Micheas predicts the opposite.

By the way, Yahweh allows that, among his angels (his court), there are those who deceive Ahab (2 Kings 22:19/23).

In spite of precautions (e.g. by dressing up) Ahab is struck between the seams of his armor by someone aiming his bow at random. But, because the battle was at its height, the prince had to remain upright in his chariot, although the blood from his wound seeped into the body of the chariot.

He died in the evening. When they reached Samaria, the prince was buried. When the chariot was washed out by the pool of Samaria, where light kings were bathing, dogs licked up his blood -- "so the word that Yahweh had spoken came to pass".

But note the translation of *la Bible de Jérusalem*: "Dogs licked up the blood and the prostitutes bathed in it, according to the word that Yahweh had spoken.

Note. - It could well be that the prostitutes in question knew (black) magic very well, for no one bathes in blood for pure pleasure! It was royal blood and the fluid was thus considered particularly 'powerful' (E.RF. 60; 119; 124; 145; 268).-- This is by way of introduction.

Mircéa Eliade, *Mademoiselle Christina*, 1989 (// Domnisoara Christina (1935)), is a youth novel by the famous religious scholar. It is the story of a vampire. A young woman dies and reveals herself to be a vampire.

With this Romanian folklore, Eliade has no scientific pretensions. But anyone who knows how to read it will feel that there is a connection between what the strict scientist writes and this novel. Romania, the country of Eliade, is a region familiar with the phenomenon of vampirism.

An ancient Egyptian myth.

She is world famous, that myth.

-- R. Villeneuve, *Loups-Garous et vampires*, (Werewolves and vampires), Bordas, 1991, 135s., summarises it as follows.

Isis, the goddess, was united with the corpse of Osiris, which had been brought back together after much effort,--which, on the other hand, had been fitted with an artificial penis. Thus she proved that “love” can prevail over death.

This myth is not without connection, -- causal connection then, with the death service that existed as something substantial and overwhelming in ancient Egypt.

Karl-Ferdinand von Schertz, Magia posthuma, Olmutz, 1716.

R. Villeneuve, o.c., 7, summarises one of many facts by means of Dom Augustin Calmet, *Dissertation sur les revenants en corps, les excommuniés, les oupires ou vampires, brucolaques etc.*, (Dissertation on ghosts in bodies, excommunicated persons, oupires or vampires, brucolaques etc, Paris, 1751-1,-- Ed. J. Million, 1988. Calmet lived 1672/1757 and wrote a bizarre but worthwhile work. He also wrote *Traité sur les apparitions des esprits et sur les vampires ou les revenants de Hongrie, de Moravie etc.*, (A treatise on the apparitions of spirits and on the vampires or ghosts of Hungary, Moravia etc.), Paris, 1751-2.

Here is how Calmet summarises a story from *Magia posthuma*.

A woman, in a village, dies, having received all the sacraments, and like everyone else she is buried.-- Four days after her death, the inhabitants hear great noise and extraordinary clamor. They saw a shadow that sometimes showed itself as a dog, sometimes as a man,--not just to one person, but to many. It caused a great nuisance: it squeezed the throat; it compressed the stomach, resulting in a kind of suffocation. The phantom ravages almost the entire body. It leads the body to utter weakness, so that the afflicted persons look pale, thin and exhausted.

Note.-- Despite the very large difference, compare with E.RF. 246 (A Nervous Sufferer). For there is only a degree difference.

Bibliography:

-- T. Faivre, *Les vampires*, (The vampires), Paris, 1962, in which o.c., 31,. the story of the ‘empousa’; who meets Menippos Lukios, a young man of about twenty-five, on his way from Kenchreai to Corinth, in the guise of a beautiful woman, who pretended to be a Phoenician: the long engagement ends in “the feast of flesh and blood” in which she hoped to revel after the marriage celebration.

An ‘empousa’ is a ghostly apparition sent by Hekate (in later times the goddess of black magic).

Further Bibliography.:

-- Dudley Wright, *The Book of Vampires*, New York, 1914-1; 1973-3;-- B.J. Hurwood, *Vampires*, New York/ London, 1981;

-- Robert Ambelain, *Les vampires* (De la légende au réel), Paris, 1977 (the best work).

To a definition.

The term ‘vampire(s)’ is used in the proper and metaphorical sense. Here we are concerned with the proper sense.

With Robert Ambelain one can say: “A vampire is a creature that either sucks the blood of other creatures or drinks it in order to feed on it”. That definition includes both the bat of that name and the psychopath etc.

1.-- Plant type.

The well-known purple scale plant - lathrea clandestina - is a parasitic plant in moist shady places,-- with purplish red flowers; the stem is whole and underground. It has no chlorophyll and thus lives off the host plant. - Also the broomrape, orobanche (with many variants), is a leafless parasite plant.

We mention this because when it comes to nature, one should not harbor naive- idyllic prejudices: “nature” is sometimes mercilessly parasitic. Also when it comes to “beautiful flowers”.

2.-- Animal type.

In South America (and elsewhere) there are large bats that suck the blood of (humans and) animals - from the herds, for example. They are called ‘vampires’, with the evocative Latin name “vampirus spectrum” (‘spectrum’ is ‘ghost’).

Again: the nature spirits that are associated with both plants and animals have the nature of the plant and the animal. They are the model for the human vampire.

Note that the dogs and prostitutes ‘appreciate’ the blood of King Ahab, -- that the phantom mentioned by von Schertz appears both as a dog and as a human, -- that the chlystis kill like dogs and flog each other bloody (E.RF. 267v.). The titanic-olympic and certainly the satanic man is in a certain sense “an animal”.

3.-- Human type.

Here there are variants.

3.1.-- The epidemic of 1650 to 1750. (295/297). This is the post mortem type.-- Is a “vampire” a human being who once buried leaves the grave to suck the blood of the living.-- The massive phenomenon was located in Prussia (Danzig = Gdansk), Silesia, Austria, Hungary, -- Belarus, Ukraine, Romania, Bulgaria, South Slavia, Greece, Albania. To list the most special regions.

1732. -- Here is the abridged report of a surgeon and two officers of the army concerning one Arnold Paole, who was examined shortly after he was buried in a village not far from Belgrade.

1.-- Paole had told his fiancée that, in the course of his service in the Greek army, he had been bitten by a ‘vampire’: he feared that he, in turn - the transitive or transitive structure “from a to b over c” (a = the one who makes the biter a vampire; c = Paole’s biter; b = Paole) - would become bloodthirsty.-- Shortly afterwards Paole, falling from a wagon, was killed.

2.-- He was not buried until vampire acts plagued the village. As shown above.-- Thereupon, the three of them - it was customary - dug up the corpse: it was flawless and pink; two streams of blood still ran from the lips.-- One drove a stake of hawthorn through the heart (a traditional method): the corpse uttered an icy cry. Dozens and dozens of similar cases were reported between 1650 and 1730.-- Again and again the graves were examined and treated,-- with some variations.

By the way, garlic was considered a repellent and it was claimed that a silver rifle bullet could kill a vampire (this is the theme of a recent American film *Silver bullet*, in which a Catholic priest is found to be a vampire in an American village).

Explanations -- There are several.

a. *The cannibalistic.*-- Vampirism is what remains of archaic man-eating..

-- Cf. R. Villeneuve, *Le cannibalisme (Mesures et démesures de l’anthropophagie)*, (Cannibalism (Measures and excesses of anthropophagy)), Verviers, 1973;

-- Reay Tannahill, *Vlees en bloed (Meat and blood)* (The history of cannibalism), Amsterdam, 1975 (// *Flesh and Blood*, London, 1975).

Note.-- This hypothesis is possible.

b.-- *The psychiatric.*-- Richard von Krafft-Ebing (1840/1902), *Psychopathia sexualis*, 1886. Steller bases himself, among other things, on his acquaintance with Vincente Verzeni who was a - we will discuss this later - legal vampire. Verzeni drank the blood of young girls and young women (E.RF. 60). He bit them in the thighs and near the genitals.

Which points to the erotic nature of vampirizing. Then he disemboweled them.

c.1.-- The religious.

For the clergy of those regions - Catholic, Orthodox, Protestant, Jewish, Muslim clergy - vampires/vampires were either people who had made a pact with “the devil”, or the damned who worked out their wickedness, or magicians/magicians who practiced black magic.

c.2.-- The occultist.

This reflects archaic animism. -- The vampire bound to a grave is an out-of-body experience or “astral projection” of the phantom of a dead person who materialises to suck and accumulate blood (soul matter) in the corpse so as to keep it fresh and pink and produce blood-flow.

J.-J.. Rousseau.

The enlightened-rationalist XVIIIth century found in the wave of irrefutable vampirizations a challenge of stature that did not fit into its axiomata.

At least Rousseau is honest: “If there is ever a history in the world that is guaranteed and proven, it is that of the vampires. Nothing is lacking: official records, testimonies of qualified persons (surgeons, priests, judges). The evidence is total”.

3.2.-- The legal vampires. (297/298).

Excellent work is Roger Delorme, *Les vampires humains, (Human vampires) Paris, 1979.*-- It is here that Krafft-Ebing’s description belongs.

The vampire of the courts is one who bites women to drink her blood, rapes and kills them. This is the most frequent case.

The phenomenon is related to necrophilia, i.e. sex practiced on a corpse (think of Isis’ myth), as a.o. le marquis Donatien de Sade (1740/1814), in his *Les 120 jours de Sodome;* (The 120 Days of Sodom), -- with nekrosadism, which involves cruelty to corpses,-- with nekrofagia, which involves eating corpse flesh and drinking ditto blood.

As an aside, the female legal vampires are far fewer in number than the male ones.

Typology.

Delorme first mentions Vlad Tepez (Dracula) IV (1430/1477), in Romanian Wallachia,--made infamous by Bram Stoker’s *Dracula* (1891),--a work that sparked all kinds of sensational horror pieces in the art world.

Another type: Elisabeth Bathory (1560/1614), “die Blutgräfin” (the Blood Countess), who approached about six hundred girls in a lesbian way and then killed them to stay young forever thanks to drinking their blood.

In the village where the drama unfolded for years, it was only the third village priest who informed the Prince of Hungary.

The case of Sawney Beane (15th century) in Scotland has already been mentioned when talking about Freud’s favorite child, the primal herd (E.RF. 260), which involved man-eating.

Peter Kürten (1883/1931) was the “vampire of Düsseldorf”. After he had vampirized several women, he was imprisoned. Now something strange happened: as soon as he was in prison, he received - to the great annoyance of the security staff - many letters, - - love letters, flowers, gifts from ... women!

Perhaps - in order to ‘explain’ this astonishing fact - reading Erica Jong, *Nana Blues* (Roman), Paris, Grasset, 1990 (// *Any Woman’s Blues*, Harper/ Row, 1990), is highly recommended, in which ‘the man-without-grace’ is described as if Ps. 69 (68):4 applied to him: ‘I exhaust myself in shouting. My throat burns. My eyes are consumed with waiting for “my lord”. Such is the willingness of some women to allow themselves to be (legally if necessary) vampirized!

Or a poem by Gabriël Smit: “You are so necessary to me -- I know that the Lord is my shepherd and that He lets me lack nothing. But if you are not that to me, I do not know what my life can be.-- If He does not give you, He gives me nothing. For what is not given me by your hand is dead before I ever get it. (...). (Descriptions of the beloved).

A curious type was Vera Renczi (1900/1939), “the black widow”, a blonde who vampirized her lovers.

Worthy of note are the words of Kuno Hoffmann, “the cemetery vampire” of Nuremberg, 1971+, who said: “I drank the blood of dead women because I wanted to feel it flowing inside me”.

Famous is Sergeant François Bertrand who ate corpses in cemeteries 1847+ (but never killed anyone), by Guy Endore, *Le loup-garou de Paris* (Roman), 1987 (// *The Werewolf of Paris*. (1933), a masterpiece of the genre.

Note.-- Attention is briefly drawn to Roll. Pécout, *Les mangeurs de momies (Des tombeaux d’Egypte aux sorciers d’Europe)*, (The Mummy Eaters (From the tombs of Egypt to the sorcerers of Europe)), Paris, 1981; on a BBC broadcast, Tuesday 06.09.1994, at 20.40 h, entitled “Sadhus: India’s Holy Men”.

This broadcast was about the worship in India of the goddess Sheeba, the goddess of death. Aghoris - that is how the worshippers are called - plant themselves in a territory near the Ganges where the dead are burned. Among other things, they fish out a perfectly preserved skull from the Ganges, work on it magically and eat and drink from it.

Every day, they rub themselves with the ashes of the cremations (the whole body except the palms of the hands and the soles of the feet). These ashes protect them from the sun but, above all, are an infrastructure for absorbing the good and evil spirits of the dead.

At full moon - lunar worship - the aghoris light a fire with the remains of the firewood, dance around it, shouting loud prayers in honour of Sheeba (E.RF. 264; 267 (Goethe)).

As not all the bodies are burnt, they eat only human flesh (at full moon). Whereupon they burst into fits of weeping, -- under the influence of spirits -- of deceased persons and others -- moving the whole body.

They pray day and night (E.RF. 54: Supplicatory Prayer). They do not sleep between midnight and three o’clock in the morning (E.RF. 168: Acupuncture); 231: Were Her “gifts” had given her the reputation of “la sainte”: from all over the department, mothers brought their little children to Eugénie to have them “blessed”.

But on those occasions, she literally threw herself on those little creatures, embracing them madly on the lips, the throat, the head “comme si elle se fût abreuvée de leur sang” (as if she were saturating herself on their blood).

A seasonal rhythm was noticeable: especially in summer, children were brought to her. It should not be forgotten that when she was about 35/40 years old, she had a swollen belly and the legs of a dropsy.

But in winter, because of the bad roads, visitors were rare. Then, Eugénie became ‘ill’ and even bedridden. Over time, her fame spread: even Minister Adolphe Thiers (1797/1877; historian and statesman) and many prominent people, a large number of doctors came to see her.

One day he had an inspiration: suddenly, without warning, he magnetised them (E.RF. 97: Magnetisation; 190: Ethereal and astral body magnetisation). This was immediately followed - to the amazement of those present - by a severe uterine bleeding. After a number of emotional transitions, she got up and healed within a short time.

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Note.-- Fortin had thus realized that, as a result of the life-force filled mothers and (some) children, she saturated herself with the blood-soul(dust ; E.RF. 60; 119; 124; 145; 238; 268; 293) in order to maintain her soul-body.

***Note.*-- The mother earth soul body.**

When a child is received into the mother’s womb ... From the depths of the earth (E.RF. 283: “I see a phantom - elohim - ascending from the earth”) a phantom rises, which is the future adult form of the recipient and settles in and around the fertilized cell. It takes up residence in and around the fertilized cell in order to fully penetrate the human being around the age of seven (the years of discretion or understanding).

Well, this life shadow is situated in the total animistic system:

Through the biological body in the whole ecosystem of all that is biologically alive, through the soul body (etheric and astral; E.RF. 150 (196): the form of the person).

The animistic system -- as we saw, especially since its revelation in Tantrism (E.RF. 154 (World or Universe Soul))--is thoroughly titanic-olympic and satanic (E.RF. 156),-especially when one awakens the kundalini or sex power outside the Holy Trinity.

The history of descent (E.RF. 63 (Tôlodôt); 86; 156; 308);-- 83 (Conceptionist Totemism)) involves the fact that, in addition to the ancestors (biologically speaking), deities -- couples -- also determine the nature of the mother earth.

Well, to the extent that both ancestors and deities-producers ('Urheber', said N. Söderblom) live outside yes, against the Holy Trinity, to the same extent they suck out flesh-and-blood soul(dust). And so they create vampirism.

The animistic system, outside the supernatural life that begins with Mary and Jesus who were received immaculately (i.e. who received their soul body not from the earth but directly from the Holy Trinity), is fundamentally a vampiristic system. Especially when it engages in occultism (i.e. the supernatural or dynamised degree of life force).

Consequence: an Eugénie who is strongly occult gifted and actively practices it, must necessarily either live a very trinitarian life (which is obviously not true) or suck it up! Whoever knows the animistic axiomata can make the deductions! That is the real reason why e.g. the churches, with the Bible, warned so strongly against occultism.

R. Villeneuve, *Loups-garous et vampires*, (Werewolves and vampires), ed. J'ai lu, 1970-2, 77/144 (Le vampirisme), says what follows.-- O.c., 78.

A definition.-- The individual either living or dead who, by radiation or osmosis (note : imperceptible suction), absorbs the life of another living being in order to possess it himself either for selfish reasons or for altruistic motives, is a perfect vampire(s).

This definition appears to be very accurate. What may surprise you is the fact that altruistic people can also be extortionists: indeed, with the life forces of fellow human beings that they unconsciously extort, they sometimes do a lot of good.

S. Francis Xavier (1506/1552)

He was one of the first Jesuits, “the apostle of India and Japan”, died on 02.12.1552. The body was placed in a rather large coffin filled with quicklime. The lime served to quickly desgasify the corpse so that the mere bones could be transported to Goa.

On 17.02.1553 the coffin is opened: the body was fresh and pink like someone who sleeps. No decay to be seen. By cutting away a bit of flesh fresh blood is released! The corpse gave off a very pleasant “smell of holiness”.

In 1612, the corpse was still as supple and pink as ever, and blood flowed from it.-- This is mentioned by R. Ambelain, *Le vampirisme*, 112/113.-- Anyway, the holy Jesuit did a lot of good but apparently sucked off fellow men just like the vulgarest vampire in the Balkans.

Ambelain, o.c., mentions in the same sense the Maronite holy monk Charbel Makhlof (1828/1898) whose tomb always, for years, gave off a stream of fresh blood.

Note: People who are not sufficiently familiar with the animistic system as it still operates are somewhat quick to conclude “signs of sainthood” where they apply to signs of vampirism.

Stigmatised.

R. Ambelain, o.c., 150/186.-- One is familiar with Catholic figures such as St. Francis of Assisi (1182/1226; founder of the Franciscan order), the first known stigmatized in the West, or closer to us a Therese Neumann or Bernadette Soubirous, the visionary of Lourdes.

Definition.-- A man or a woman receives, on a certain day, suddenly and with great pains, the stigmata, i.e. the five wounds of Jesus (hands, feet, left breast (spear thrust) bleed, -- sometimes the forehead (crown of thorns)). With many stigmatized people, an invisible figure (angel, saint, -- even Jesus) is seemingly present.

Note: The question is: “Where does the blood come from? The question is: “Who is the invisible figure?”. And the fact is: even non-saintly, hysterical people suddenly get the five wounds.

In other words, everything points to a vampiric phenomenon. This impression is reinforced by the heavy feeling of fatigue and exhaustion left by all too direct contact with such creatures.

The primal couple Shiva/ Shakti as the tip of the animistic iceberg.

Please reread E.RF. 153 (Tantrism).

-- C.J. Bleeker, *The Mother Goddess in Antiquity*, The Hague, 1960, 133v. (Kali) says what follows:

1.-- Shiva.

This god is 'demonic', i.e. he gives life and destroys it (= harmony of opposites (cf. W.B. Kristensen)). On the one hand he is a fertility god; on the other hand he is the mortal, half naked, smeared with ashes (E.RF. 305), meditating surrounded by skulls.-- Sometimes he is depicted as an orgiastic dancer; then again standing on a vanquished demon in a circle of flames dancing as a world-destroyer.-- This runs in tandem with the return of the same (rise/fall).

2.-- Durga / Kali.

His shakti, i.e. female energy source, is Durga, the goddess holding a blue lotus flower in her hand, a young girl. Then she is called 'Uma', the benevolent one, or 'Gauri', the golden one.-- But the titanic-unruly one considers - says Bleeker - that is then Kali, the black one, or Cendi, the impetuous one. As Kali she is portrayed as an ugly old woman, with four arms, with snakes and skulls around her neck.-- "Kali fights and conquers - as an enchantress - the demons". (O.c. 134). This is then according to the axiom "similia similibus".

But - says Bleeker further - in essence she is a horrible goddess who takes pleasure in war and destruction,-- who demands bloody sacrifices. The cult that the people devote to her has a dark and gruesome character. So much for Bleeker.

Basically, all the extra-biblical higher beings are of exactly the same nature. But the myths sometimes hide it. Or a clergy. Or black magicians/magicians who do not want to let the horrible truth come to light.

Or naive people who do not want to thoroughly explore the true nature that is harmony of opposites.

Only with Jesus, the son of Mary, does the deity as only good show itself, like a thunderbolt in the clear sky of the animistic system.

Conclusion. He who eats my flesh and drinks my blood has eternal life and I will raise him up on the last day" (John 6:54).

After the bizarre chapter on vampirism, we now understand Jesus' language more clearly. He who eats/drinks the flesh (meaning the life force of the flesh) and the blood (meaning the life force of the blood) of Jesus, the Man of God, only finds true eternal life, without ascendancy or descendancy.